

THE CHINESE RECORDER

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SOME CURRENT TRENDS

EDITORIAL

THE ATMOSPHERE CLEARS

Judging from general conditions the anti-Christian movement is at the moment less active. This may mean that its ardent advocates are taking time to get their breath. Many of the challenges this movement has created for Christianity still exist and will in all likelihood again come to the forefront. Nevertheless in many places a tacit armistice prevails. There is also an encouraging tendency for the critics of Christianity to distinguish between its essential values and what they deem its undesirable accretions. For instance Mr. Yang Hsin-fa, Vice-President of the National Research Institute, Nanking, recently spoke on the topic, "Why I Oppose Religion." His chief objection to religion is, he said, that it is not scientific. He claimed, as a matter of fact, that there is not much difference between religion and science. "Religion is the science of the past; science is the religion of the present," is the way he stated their relation. He definitely recognized, however, "the truth and goodness of Christianity," but opposed it because it has been utilized as a "tool of the Imperialists." The problem of religious liberty, also, as rooted in China's national policy to divorce religion from general education, does not loom quite so acute just now as formerly. The issue is not, of course, settled. Those who are negotiating with the government educational leaders as to re-

gistration of their institutions, for instance, do not find them any less determined to carry out their policy than heretofore. Nevertheless in general the government forces are too busy at the moment to push this issue to the forefront. In a sense both sides are resting on their arms.

Naturally less public attention is being given to the Church. **Progress.** As a result its members and workers are to no small extent resuming their usual activities. Frequent reports have come to hand of widespread willingness to listen to the Christian Message. Some correspondents feel, indeed, that their opportunities in this regard were never greater. There are reports, also, of quite unusual ingatherings into church membership. With this goes increased activity in evangelistic effort. A recent survey of city Young Men's Christian Associations showed that on the whole they are again on the upgrade: all associations have had excellent results from their recent financial and membership campaigns. From all we can gather Christian schools (see page 130) such as are open, are mostly again full of students. In spite, too, of the many unsettled problems of religious education much solid work of a religious nature is going on therein. What tomorrow or next year may hold we cannot prophesy. But there is no doubt that Christian effort in China is regaining some lost ground and the Christian spirit again becoming aggressive. At the moment possibilities and opportunities loom up in the mind of Christians more than setbacks and criticisms. Decidedly the atmosphere has cleared!

MIND OF CHINESE CHRISTIAN INTELLIGENTSIA

Intricate Windings. To attempt to indicate trends amidst the intricate windings of Chinese Christian thinking in China is to be bold almost to the point of recklessness. And yet after reading numerous articles and listening in on various conversations we venture to point out some trends in the mind of China's Christian intelligentsia. This we do, not to decide as to their merits or demerits but in order to elicit further comment and information thereon. Some evidence there is that the minds of thoughtful Chinese Christians are beginning to clarify as to those aspects of Christian thought which do not gear readily into their own heritage and hence stand out in their consciousness of which that heritage is a part. The summary of an article by a Christian (see page 126) is proof that this process of clarification is going on whether or not we approve of the process *per se* or agree with its results. This, however, is one of the features of the situation confronting Christianity in China which must be noted and gauged if it is to achieve a winning influence therein.

Quietists. Two trends of thought or two attitudes and a difficulty common to both stand out in the mind of these Christian intelligentsia. First, many of them, particularly students, are yielding to a quietistic mood and seeking in religion an escape from the environmental ills they cannot altogether avoid and for which they appear to deem a cure impossible. Their desire to see social life improved being thus baffled they depend on religion to give them personal release and inward ease. To give inward peace is or should be one of the functions of religion. But if in this quest for peace religionists dodge the issues of life they make themselves targets for that criticism of religion which dubs it merely a way of escape or too other-worldly. This quietistic attitude fails, also, to challenge the social ills—something which ought to be done even though a final solution thereto is not easy to discover. This quietistic tendency fits in with the older Buddhist psychology and accords also with one emphasis in Christianity. Its danger is that it may induce a lethargic spiritual state which would, if it became general, take all challenge out of Christianity. Such quietists are usually, in consequence, little interested in a Christian social program because they envisage them as practically futile.

Social Expressionists. Second, there exists another attitude or mood which contrasts quite strongly with that given above. The ideal motivating this group is the realization of spiritual values through the promotion of social and material welfare though this does not mean that the latter is actually considered of equal value with the former. This attitude fits in with the Confucian philosophy of life and an equally evident emphasis in Christianity. Liang Chi-chao said, for instance,¹ "The Confucian view is that the ultimate object of government is to uplift the personality of the people. Mencius is convinced that this is impossible apart from the fulfilment of material conditions. The minimum requirement for moral life is that the livelihood of a man and his family be safeguarded." The personality-values here mentioned correlate with spiritual values. Elsewhere² the same writer says, "The Great Commonwealth is the fullest expression of the perfect personality of the Universe." And again,³ "It is of course foolish to dilate on spiritual values and ignore the present state of material development. It is equally wrong to think that materialism is the key to everything." Now this quest for spiritual values in and through the promotion of material benefits appears in (1) The mass education movement: (2) rural reconstruction: (3) some attention to economic and industrial problems. But in contrast to the Christian quietists this second group wants to see the values in Christianity sought

1. History of Chinese Political Thought, Liang Chi-chao, page 59.

2. Ibid, page 45.

3. Ibid, page 140.

and realized much more widely in social effort. Which of these two trends or attitudes will dominate Christianity in China is, of course, a question for tomorrow.

Both of these groups or trends of thought, however, **Christian Dogmas.** seem to converge on a common difficulty though this is more in evidence in connection with the social expressionists than the quietists. When it comes to Christian dogmas, Christological doctrines and, to a lesser extent, denominational divergences their minds pause. Some declare these as not understandable by them and non-essential to Christianity. They tend to value Christ in terms of his personality and do not lack ardent devotion to him; but are more interested in him from that angle than from the viewpoint of these particular doctrines that viewed in the light of their own heritage appear exotic. Nothing said above, however, implies that the Church must or will necessarily become purely an agency for social betterment. One Chinese Christian intelligentsia says, for instance, "Religion has the function . . . of creating individual character through contact with the heart of the universe, with God, the universal spirit of love and righteousness, through prayer and fellowship, religious education and a common spiritual fellowship with those who embrace the same faith The Christian Church should have a social program, but its primary function is 'soul-making.'" Nevertheless the mind of Chinese Christian intelligentsia tends to find difficulty in Christian dogmas and one trend of their thought seeks for the realization of its spiritual values through social uplift and betterment. Here is a field for careful and sympathetic research. To indicate it is our sole purpose in mentioning it.

WHAT IS RELIGIOUS EDUCATION?

The Christian Movement in China in so far as it engages **Divergent** in educational effort must, in accordance with its genius, in **Opinions.** some way relate religion, particularly the Christian religion, to the education it carries on. On some such statement Christians generally agree. All are, also, probably agreed that the aim of education is to develop and build up personality: an aim that, by the way, fits in with the emphasis thereon of Confucian philosophy. But when it comes to anything like a definition of religious education and a program of attaining this aim their opinions diverge to the point of confusion. The two main starting points of divergence appear to be as follows. First, some think that giving instruction in Christian thoughts and ideals, mainly (sometimes exclusively) from the Bible is the primary factor in building up personality and that out of this will spring (automatically perhaps!) those social habits and efforts which mark or should mark the Christian in his daily relationships. Second.

others think that religious principles, fervor and spirit should, during the educational process, be related to every phase of the student's life. Both are after making Christian personalities that function socially. But the one group may concentrate on the teaching of the Bible or Christian ideals while the other may find it necessary to center on teaching the pupil, which if followed up will vitally affect the content of the religious education given.

All suffer, of course, from the same difficulty—uncertainty as to how personalities may be developed. While communal worship of and communion with God should be made more educative, as is so well argued in this issue (see page 90), yet one feels compelled to ask, whether, if religious fervor and spirit should be applied to every phase of life, it is not essential that students learn also how to adore and commune with God in and through social service? Cannot devotion to Christ, to put it another way, be realized and shown in and through efforts to improve the welfare of China's underfed masses? But if the answer to this is in the affirmative then we light on another fundamental difficulty in this challenge to religious education. It is, for instance, often handled by committees or boards functioning by themselves as if religion concerns a somewhat detached department of education or a more or less isolated compartment of life. This detachment of agencies for the promotion of religious education is, of course, an inevitable result of the lack of definition thereof and the absence of a system that does relate religion to every phase of life. All too often, to refer to another aspect of the problem, what goes on in the church service does not gear into these "phases of life." Do we not, therefore, need a plan of religious education in which what goes on in the church is related to what is taught in the school and both together definitely related to actual problems of living? That is one challenge embedded in the present situation. Those at present interested in studying religious education have it in mind since they are emphasizing its relation to the home as well as the church (see page 90). But is it not essential also, that the three agencies, school as well as church and home move more together if the educational problem of developing personalities is to be adequately tackled? We wish our readers would comment freely on the issues involved in this important question. That is why we have ventured to write this quite inconclusive editorial.

MAIN MOTIVE OF CHRISTIAN SOCIAL EFFORT

Various Motives. Though Christians conscientiously disagree as to the relation of the Church to community and national welfare nevertheless Christianity in China does in many ways seek to demonstrate and realize spiritual values through the

promotion of human welfare. For the doing of this socially reconstructive work Christians give various reasons or motives. The propagandic purpose of Christian schools has often been urged. Improving the economic conditions of rural dwellers is stressed because of the necessity of enabling them to attain self-support—the economic independence of the Church. The necessity of winning youth to the service of the Church is frequently emphasized as an argument for building up a social program which may adequately express the Christian desire for social justice and welfare. Then, too, Christians are naturally interested in winning the sympathy of the leadership of "Young China." To do this, it is urged, Christianity must take a share in the modern effort to reconstruct the social and economic life of China. This means that the Church in addition to "soul-saving" must participate in society-saving. In this way it would be made evident that the Church is alive to the environmental as well as the spiritual difficulties of China, and recognition be won for the significance of Christianity as related to the whole of Chinese life.

**The Main
Motive.**

But all these motives, though legitimate and understandable, suggest that in seeking the good of men Christians are also seeking thereby the good of their own institutions. Their interest is institutional as well as human. This tinge of propagandic purpose sometimes comes in for criticism. The criticism is quite unnecessary. At the root of all these declared strategic motives there is another much more inclusive and fundamental. Many Christians engage in these efforts at social uplift simply and only because they love their fellowmen. As an expression of the love of God for men as men they are seeking to promote the good of men as men. But this deeper and non-propagandic motive is often obscured by the strategic motives noted above. It should be brought more to the forefront. As a matter of fact when schools, hospitals and other social efforts are operated to promote human good on the broadest humanitarian principle they inevitably demonstrate the Christian spirit in the most convincing way. By thus sharing in social effort for the sake of humanity itself as one expression of the Christian spirit Christianity also makes evident its accordance with the Confucian teaching, as stated by Liang Chi-chao⁴ "doing good for goodness sake, and as an expression of fellow-feeling." That is, after all, also a Christian principle. All the principles now followed by Christians were uttered when there were no Christian institutions to be benefited by the practise thereof. It is quite unnecessary, therefore, to set up institutional ends for modern Christian attempts to serve humanity as such. Thus to have their work tested by a Confucian principle helps to drive Christians back to their own original principles.

4. History of Chinese Political Thought, Liang Chi-chao, page 96.

Dr. Sun Yat-sen and Christianity

PASCHAL M. D'ELIA, S.J.

THE baptism of Gen. Chiang Chieh-shih, President of the National Government of China, and his admission into the Methodist Church on October 23rd, 1930, reminds us of the fact that, in spite of the anti-Christian movement which is everywhere gaining strength in this country, many prominent leaders of present-day China are (Protestant) Christians. Such are: Dr. C. T. Wang, Minister of Foreign Affairs; Mr. T. V. Soong, Minister of Finance; Dr. H. H. Kung, Minister of Industry and brother-in-law of Gen. Chiang Chieh-shih; Dr. Sun Fo, son of Dr. Sun Yat-sen and Minister of Railways; Gen. Chang Chih-kiang, Chairman of the National Opium Suppression Commission; Mr. J. Hong Liu, sometime Vice-Minister of the Ministry of Health.

But what is most important to remember is that the late Leader of the present National Movement, Dr. Sun Yat-sen, another brother-in-law of Gen. Chiang Chieh-shih, was himself a baptized Christian and desired to die and be buried as a Christian.

It seems, therefore, that an objective study of "Dr. Sun Yat-sen's attitude towards Christianity" might be timely for many readers interested both in Nationalist China and in Christianity. Since the nature of the present paper is documentary more than anything else, it is our intention, so far as possible, to let the documents—mostly Chinese—speak for themselves. These documents are absolutely unbiased, as they are for the most part published by the Nanking Government and by men as prominent as Dr. Hu Han-min, State Councillor and President of the Legislative Board or Yuan.

INQUISITIVE YOUTH.

While he was only a little boy, Dr. Sun sought the reasons of things; he asked questions; he inquired from his mother, a good country-woman who had never received any instruction. One day as he was admiring the star-bespangled sky he said; "Mother, what is the blue sky made of?"—"Of an up-turned bowl," was the only answer he received. Later on, as if purposely making his questions more and more embarrassing, and probably after having witnessed a death, he queried: "Mother, what happens to persons when they die?" The poor woman, more than ever abashed by this embryo philosopher, answered sadly: "There is nothing after death; all ends there."—"But I don't want my

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

life to end when I am dead," added the poor little searcher after the truth.¹

At Tsuiheng, his home village, his religious education naturally amounted to naught; born a pagan, he remained a pagan until his sojourn in Honolulu, where he went the first time in 1877, when he was eleven years of age, and where he attended Protestant schools. There he began to study the Bible. But his business-like brother soon grew uneasy about the foreign education Sun Yat-sen was receiving and so abruptly decided to put a stop to his studies. Much against his will, the future revolutionist had to give up the western studies he loved so well and return to his native village.

A YOUNG ICONOCLAST.

Nevertheless what he knew about the Bible was not lost. Apparently inspired by a Gospel page, one day he took a coin, and to his hearers he proposed the question: "Who is the ruler of China?"—"Why, the Son of Heaven!"—"Is the Son of Heaven a Chinese?"—"Of course, none save a Chinese is fit to be the Son of Heaven!"—"Well, behold on this coin the characters that are inscribed by the Son of Heaven. They are not Chinese; they are Tartar characters. Hence China is not governed by a Chinese but by a Manchu."²

He justly considered idolatry as the fundamental cause of ignorance and wanted to do away with it. He grieved to see his parents, poor country people, prostrate themselves before graven and painted wooden images. He wisely reflected: "No progress is possible for China as long as the people offer incense to idols. Superstition inspires fear. Ere China can become a progressive nation, it will be necessary to destroy all these paintings and sculptures, for all superstition stands for fear and ignorance."

One day he decided to put his ideas into effect. Accompanied by some of his friends, he climbed into the village pagoda. Some of the devotees soon began to prostrate themselves before the idol of the "North Emperor." By a sign Sun ordered them to rise. Then he took hold of the idol's finger and began to brag: "Why should we worship wooden gods? They cannot even help themselves. Who then shall say that they can help us? Now look and see if the god can prevent me from twisting off his finger." Then he held it out toward his abashed companions, and added proudly: "Now you see the sort of god that you have to protect your village! I break and twist his finger off, and he holds his grin the same as before! What sort of a god is that to protect the village?"³

1. *Lineberger*, Sun Yat-sen and the Chinese Republic, p. 75.

2. *Lineberger*, Sun Yat-sen and the Chinese Republic, pp. 148-149.

3. *Lineberger*, Sun Yat-sen and the Chinese Republic, pp. 160-161.

The uproar was great when the account of the incident reached the simple villagers and everyone exclaimed: "This is the result of foreign education!" Undoubtedly good Chinese mothers warned their children against associating with the young reprobate who was unanimously anathematized and sent into exile.

BAPTIZED.

The above incident raised an impassable barrier between the old China represented by his compatriots and the China of the future of which Sun was the only representative at that time. It also helped him to break away from the religion of his forefathers and to turn toward Christianity. In Hongkong, where he took refuge after the great scandal just related, he continued his religious education which had merely been started in Honolulu. What he most admired in Christianity was its outward manifestation as exemplified by the Anglo-Saxon culture. He believed in Christ because His teachings were the starting point of western civilization.

Equipped with none too profound knowledge of Christian doctrine, he received baptism from the hand of the Rev. C. R. Hager, a Protestant pastor, at the age of eighteen. He then became a member of the London Missionary Society.

In later years he got acquainted with some prominent Protestant missionaries, such as John Kerr, President of the Canton Medical School, James Cantlie, and Dr. Manson, Professors at the Hongkong Medical School, who a few years later saved his life in London.

THE PRISONER'S PRAYER.

It was in 1896. The miscarriage of the political stroke he had attempted in Canton the previous year threatened to compromise him. In order to escape the pursuit of the imperial police—for now he was known as the soul of revolution—he travelled to Japan, America and England. On October 1st he was in London. The Chinese Imperial Government did not lose sight of him, and even promised a reward of one million taels for his capture, dead or alive. On the 11th of the same month, while he was calling on James Cantlie, his former teacher in Hongkong, with whom he intended to go to the Sunday service, he was kidnapped at the Chinese Legation.

For six or seven days no one was aware that he was imprisoned and he had made up his mind to die, having no further hope of life. "My heart," he wrote later on, "was filled with sorrow and contrition; I simply besought and prayed for six or seven days without ceasing. Night and day I kept on praying, and the more I prayed, the more fervent was

my prayer."⁴ On the seventh day his heart was suddenly calm, and he felt that his prayer had been heard by "*Shangti*" (上帝).⁵

"I AM A CHINESE CHRISTIAN."

His fate depended on whether or not he could get news of his plight carried to his English friends through the two English servants who were waiting on him. Unfortunately the latter were not trustworthy. "Yet, I thought," continues Dr. Sun's narrative of the pathetic event, "that since *Shangti* had graciously heard my prayer and given me peace. He certainly could influence those men so that they would be willing to convey a letter for me." Early the next morning, one of the servants, named Cole, went to the room of Sun Yat-sen. The latter soon appealed to his sympathies. First he called attention to the fact that the British people sympathized much with the Armenians whom the Sultan of Turkey wanted to put to death because they were Christians. "In like manner," he continued, "the Emperor of China looks daggers at the Chinese Christians, and so wants to get hold of them and kill them. Now, I am one of those Chinese Christians. Hence I feel assured that if the British people are aware of my case, they will undoubtedly sympathize with me."⁶

Sun Yat-sen spoke so convincingly that Mr. Cole consented to convey his message to his former teachers, Mr. James Cantlie and Dr. Manson, who left no stone unturned to come to his help. The result was that on October 23rd, Sun-Yat-sen was released.

Sometime after this narrow escape, in a letter to an elder of the London Mission in Hongkong, he thus expressed himself: "After such an experience I am like the prodigal son returning home, or like the lost sheep being found again. All this is a great grace coming from the Heavenly Father."⁷

FIRST PRESIDENT OF THE REPUBLIC.

On Christmas day 1911, Sun Yat-sen, who until that day had led the life of a "Wandering Jew," returned to China in triumph.

The Revolution had at last succeeded. For nearly thirty years he had dreamed of a young and democratic China; now he was about to see his dreams realized. Strange as it may seem, he gave credit for the establishment of the Republic not to himself who had been the soul of the Revolution, but to Christianity from which he had learned so many

4. *Hu Hanmin* (胡漢民), The Works of the Late Leader (總理全集) III, 1930, p. 105.

5. A rendering of the name of God in Chinese very common among non-Catholics.

6. *Hu Hanmin*, The Works of the Late Leader, I, B., p. 885.

7. *Hu Hanmin*, The Works of the Late Leader, III, p. 106.

new ideas. In a Protestant meeting in Peking on September 5th, 1912, he did not hesitate to state: "If the Chinese Republic is an accomplished fact today, the merit of this achievement should revert not to me but to the Church."⁸

Soon after his arrival, he was almost unanimously elected Provisional President of the Young Republic. With a certain pride of being himself a Christian, Dr. Sun relates: "I was installed in office at Nanking, on January 1st on the YEAR OF THE INCARNATION OF CHRIST, 1912."⁹ We can easily understand how glad were the Chinese Christians and how much they expected from him whom they thus cheered: "Long live President Sun, the faithful servant of *Shangti*!"¹⁰

In the "Manifesto to all friendly nations," issued by the New President on January 5th, among other things one could read: "Prior to the usurpation of the throne by the Manchus the land was open to foreign intercourse and religious tolerance existed, as is evidenced by the writings of Marco Polo and the inscription on the Nestorian tablet at Sianfu. Dominated by ignorance and selfishness the Manchus closed the land to the outer world and plunged the Chinese people into a state of benighted mentality thus committing a crime against humanity and the civilized nations almost impossible of expiation. . . . We will remodel our laws; revise our civil, criminal, commercial and mining codes; abolish restrictions to trade and commerce, and ENSURE RELIGIOUS TOLERATION."¹¹

In fact, shortly after, on March 10th, the Provisional Constitution of the Republic was proclaimed. There it was expressly admitted: "The people have liberty of Religion."¹² Twelve years later, in 1924, this same liberty was embodied by Dr. Sun even in the "Kuomintang Party Political Tenets," where he emphatically affirmed: "People enjoy complete freedom of conscience."¹³

While still in Nanking he gave substantial evidence of the interest he brought to Christian activities by contributing one thousand dollars towards the establishment of the Y. M. C. A. in the New Capital. In the Association house the Vice-President of the Senate organized and presided at a science lecture demonstration and a banquet. There were present a large number of senators, the President of the Senate, the

8. *New Miscellany of the Late Leader's Speeches* (總理演說新編) published in Nanking on the occasion of the fifth anniversary of his death (March, 1930) p. 42.

9. 予于基督降生一千九百十二年正月一日就職 *Hu Hanmin*, The Works of the Late Leader, I.B., p. 541.

10. 上帝忠僕孫大總統萬歲 *Cf. The Chinese Recorder*, 1912, p. 364.

11. *Bland*, Recent Events and Present Policies in China, 1912, pp. 53-55. See the Chinese text in *Hu Hanmin*, The Works of the Late Leader, II, pp. 9-11.

12. *Harley Farnsworth MacNair*, Modern Chinese History Selected Readings, 1923, p. 729. *Cf. New Miscellany of the Late Leader's Speeches*, p. 42.

13. *Hu Hanmin*, The Works of the Late Leader, I.B., p. 849.

Premier Tang Shao-yi, the Minister of Justice Dr. Wang Chung-hui, the Minister of Education, Dr. Tsai Yuan-pai, and above all President Sun Yat-sen, who came to the banquet bringing his generous contribution in crisp new bills of the Republic.¹⁴

CHRISTIAN ORATOR.

Sun Yat-sen did not remain long in office. When he took the oath of office on January 1st, he had sworn that when the Republic is established "as a prominent nation on this earth" then he would "relinquish the office of Provisional President." Accordingly he tendered his resignation to the Senate on February 13th, 1912, but did not actually resign until April 1st, of the same year.

Freed from the political burden he could then devote himself to the constructive work of reform. He made a tour in the different provinces of China to preach his political gospel.

When he went back to Canton in 1912, he was received with great enthusiasm. Everyone strove to hear him. The opening of a school or of a hospital, a distribution of prizes, or anything of the kind was for him an occasion to expose his views. Thus in the West Gate theatre in Canton he developed his Economic Program. He laid down the entire plan of the social reconstruction of his country in the hope of a generous loan from the governments of Europe and America. A high ecclesiastical dignitary who was present at the time at the lectures on the social question has recently informed us: "At that time, Sun was sincerely the friend of foreigners. He was not the enemy of capital."

On September 5th, 1912, addressing a Christian meeting in Peking on the relations between Church and State, he acknowledged that religion "is rich in moral" and should therefore supply the deficiencies of the State by furnishing a "moral based on religion." "This," he concluded, "will be the everlasting basis of the Chinese Republic, will bring happiness to me and to all the Christians, and will better our 400,000,000 compatriots."¹⁵

A few months later on May 9th, 1912, before a Protestant gathering in Canton, speaking both "as a Christian and as a Chinese citizen," he thus expressed himself: "Under the Manchu government there was no freedom of conscience; Religion only enjoyed the protection coming from the treaties. But now that the Republic is established, perfect freedom and independence of conscience is granted. It is expedient that *Christians on the one hand spread the doctrine of Christ*, and on the other hand take a share in civic responsibility, so that both

14. Cf. *The Chinese Recorder*, 1912, p. 414.

15. *New Miscellany of the Late Leader's Speeches*, p. 42.

politics and religion may fully attain their end."¹⁶ For, as he said on another occasion, "Religion and politics are bound up with each other."¹⁷

WELL-NIGH CATHOLIC.

On May 1st of the same year (1912) in another meeting—and this time before a Catholic gathering—in a public discourse made at the Catholic Bishopric of Canton, he quite openly stated: "Religion is the necessary complement of law, and I would be ashamed of myself if I did not favor with all my power the liberty of my compatriots in embracing it, and yours, noble Frenchmen, Bishop,¹⁸ and Missionaries, in going on actively preaching it."¹⁹

Canton was not the only place which heard Dr. Sun. In Foochow also he spoke on "the Mission of the Church in Rebuilding the Nation."²⁰

Two years later he gave another very remarkable address before another Catholic audience, composed of the Bishop, the Missionaries and the Seminarians. He first emphasized what he had already stated on other occasions, namely that "he had drawn from the Church the greater half of the theories which had led him to the revolution."²¹ If we want to investigate the causes of the restoration of the Chinese fatherland, he further said, we will find it in the European and American civilization which has spread all over the world new theories and new customs. Now "these new ideas have been mostly enforced by Western Missionaries and preachers. For this, not only I myself but our 400,000,000 fellow-countrymen are unanimously thankful to you . . . , noble Bishop, Missionaries and Seminarians."—Then he went on, making this never-to-be-forgotten statement: "Now that the Republic is established, liberty of conscience has been promulgated by the political draft. Thus all those misunderstandings between the people and the Christians which so often occurred during the Manchu dynasty of the Tsing will certainly be done away with. On the other hand, Religion will supplement the inefficiency of State politics. In this way the morals of the people will reach a very high standard. There are very many Religions in the world, some of them are uncivilized, and some others civilized religions. Until now our country has not yet been able to adopt unanimously a monotheistic Religion, because idols are to be met with everywhere and superstitions are much in vogue. But happily now Western Missionaries have made the first start and are leading the way for China. OUR ONLY DESIRE IS THAT THE WHOLE COUNTRY MAY IN THE FUTURE

16. *New Miscellany of the Late Leader's Speeches*, p. 5.

17. *New Miscellany of the Late Leader's Speeches*, p. 42.

18. The Rt. Rev. Mgr. Morel, Vicar Apostolic of Canton.

19. *Les Missions Catholiques*, Lyon, 1912, p. 316.

20. Cf. *The Chinese Recorder*, 1912, p. 375.

21. *New Miscellany of the Late Leader's Speeches*, p. 42.

ADOPT THE RELIGION OF THE HIGHEST AND THE ALMIGHTY IN ORDER TO SUPPLY FOR THE SHORTCOMINGS OF THE LAWS OF THE STATE; SINCE WE WANT TO REFORM THE STATE, RELIGION TOO WILL GRADUALLY BE REFORMED, SO THAT POLITICS AND RELIGION MAY HELP ONE ANOTHER, AND THAT FOREIGNERS AND CHINESE MAY TIGHTEN THEIR BONDS OF FRIENDSHIP."²²

It is even asserted that later on, in a gathering of intimate friends at Tientsin, Sun Yat-sen did not hesitate to add: "The discipline, the unity, and the elevating spirit of the Catholic Religion incite in me sentiments of profound admiration and force me to pay homage to the *superiority of Catholicism*."²³

In this connection it is not without interest for the readers of this paper to note here the following information, whose reliableness, however, we cannot ascertain.

On August 24th, 1912, a gentleman, whose name has not been revealed, called at Tientsin on Dr. Sun Yat-sen who had arrived there the day before. The visitor told the Doctor how disappointed he felt at the fact that, in spite of the establishment of the Republic, corruption, bribery, disputes, and carelessness for the general welfare of the country and the people, were going on just as during the days of the Empire.

"The reason for this," answered the Leader, "is to be found in individual selfishness and lack of morals."

"Having been abroad for so many years," continued the visitor, "you are of course well acquainted with foreign politics, science, and morality. May I, then, ask you which morality you mean when you speak of lack of morals."

"The morality based on religion," was the answer.

"But please," the visitor went on, "since religions are so many, on which religion should it be based?"

"I think it should be based on no other religion except the Catholic (天主教). Human speech is utterly incapable to picture to us the moral betterment of man through Catholicism. In fact we are even incapable to surmise the loftiness of the Catholic Morality. It deserves to be not only the basic principle of any earthly government, but also the very soul of man's life. Undoubtedly the prosperity of our country depends on Religion. Let us then foster religious propaganda, because there are no two ways to rule over any country. As I have always been travelling all over the world, I had no spare time to go deeply into these questions, but now that I have some leisure, I am going to inquire into the religious doctrine."²⁴

22. Hu Hanmin, *The Works of the Late Leader*, II, p. 155.

23. *L'Osservatore Romano*, 1929, 20 Giugno.

24. Cf. *Revue Catholique* (聖教雜誌) Shanghai, 1912, p. 214.

This lack of time to receive the necessary instruction seems indeed the reason why Dr. Sun was not admitted in the Catholic Church in December, 1911, a few days before he was elected Provisional President. According to reports current in Tientsin in 1912, and said to be based on a correspondence between the Catholic bishops of Singapore and Peking, Dr. Sun on his way back from Europe to China in 1911, called at Singapore and visited the Catholic Bishop of that city, asking to be admitted into the Catholic Church. Quite naturally he was told that he could not assimilate the necessary knowledge of the Catholic doctrine during the short time his ship would stay in the harbour, and that therefore he had to wait, which he did not, urged as he was by the pressing events of the Revolution.²⁵

CHAMPION OF THE TRIPLE DEMISM.

While he was Generalissimo of the Canton Government, Dr. Sun made a formal application to the Diplomatic corps for the South-Western provinces' share of the Custom's surplus. The Powers turned a deaf ear to his demand. Dr. Sun then announced his intention of taking over the Custom's administration at Canton; by force, if necessary. Thereupon the Powers concerned replied by a joint naval demonstration at Canton on January 9th, 1924. Even then Dr. Sun was no xenophobe. But he could stand it no longer. His patience was exhausted. His Party begun to make him feel that his excessive confidence in the Powers was becoming harmful. They ventured to show him a Russian overflowing with zeal for the cause of the emancipation of the Chinese people. He said his *alsa jacta act*. Much against his own will, he threw himself into the arms of the Soviet, who, at that time and after he had in vain asked other nations to come to his help, appeared to him as the only saviour of his country, which he loved so ardently and so sincerely.

It was when he was in this state of mind that his Party and his new friends recently arrived from Moscow asked him, as it were by a contract of the kind "do ut des," to expose anew in the large auditorium of the Canton University the program which he had already so clearly preached some twelve years before. The sixteen lectures, which were later on to be known under the name of the "San Minchui" or the Triple Demism²⁶ began at the end of January, 1924. Between the first exposition of 1912 and the second of 1924 there was one difference. A new agent had appeared in the world, Russian Communism. Sun Yat-sen

25. Cf. *Revue Catholique*, 1912, p. 42.

26. On the reasons and the origin of this Neologism derived from the Greek "demos" (*δῆμος*) meaning people (民) to which is added the ending "chu-i" (主義) or "ism," see our English Edition of "The Triple Demism of Dr. Sun Yat-sen" Wuchang, The Franciscan Press, 1931, Introduction, Chapter 2.—Whenever a reference is made in the following pages to Dr. Sun's *San Minchui* (三民主義) we always refer to our English Edition.

did not burn incense to it, as he was requested to do, but he did not deny that it was worthy of some consideration. This explains, without justifying it, his sympathy for Russia. But one feels that this sympathy is sham. When he cannot approve the Russian politics, he evades the question under pretext that he is not well enough informed on the matter, even while Borodin and Galen, who were by his side, could have supplied him with all the desirable information.²⁷ But this question of Dr. Sun's opinion on the Social Question requires a special study which we must overlook here.²⁸

RELIGION IN THE TRIPLE DEMISM.

Only a few allusions to Religion and to Christianity are to be found in the Triple Demism. Naturally enough they are far from being absolutely orthodox. Nevertheless we are convinced that they do not reveal systematic sectarianism nor wilful hostility; they are merely errors copied, most of the time, from foreign books which Dr. Sun read so voraciously.

Religion in the Triple Demism is rightly considered as "one of the most important elements in the formation of a race."²⁹ Its origin is explained according to the old Chinese literature, as the need of fighting against natural scourges; "through prayer, primitive men sought to avert calamities and to ask for happiness."³⁰

In the first lecture on the Political Demism we find an obscure phrase, where allusion seems to be made—but in an erroneous way—to the origin of the Roman Pontificate. The text runs: "Formerly the Roman emperor was overthrown; the political power was wrested from him; but he retained the religious power, and the peoples of all lands continued to regard him as the pontiff"³¹—Evidently enough the statement is far from being accurate, if this doubtful text really means to refer to the origin of the Sovereign Pontificate. In fact the Pope does not derive his power from the Roman emperors, and he had no temporal power at the time of the old Roman Empire. The Roman Emperors of old were pontiffs, not of Roman Catholicism but of the old Roman paganism.

Copying from foreign books Dr. Sun more than once in the same lecture puts forth the theory of the animal origin of man and reports apparently without making any personal pronouncement the sayings of certain evolutionists who "affirm that man was formed through evolution

27. Cf. *The Triple Demism*, Nos. 588, 768, 817.

28. This question has been fully dealt with in *The Triple Demism*, Book II Chapters II and V.

29. *The Triple Demism*, No. 18.

30. *The Triple Demism*, No. 368.

31. *The Triple Demism*, No. 370.

from the animal state and was not created all of a sudden"³² or that "200,000 years ago men differed but little from the animals"³³—We believe that these "obiter dicta" can be and should be expunged from Dr. Sun's work without in the least impairing his theories.

TWO DEMIST QUOTATIONS ON CHRIST.

Twice mention is made of *Jesus Christ* in the lectures on Racial Demism. Dr. Sun mistakenly believes that the "indiscriminate charity" of Motzu (墨子), a Chinese philosopher of the 5th century B.C., "is the same as the fraternity spoken of by Jesus Christ"³⁴ thus confusing two absolutely distinct orders, the natural and the supernatural.

In another lecture Dr. Sun, explaining the political conditions of Judea at the time of Jesus Christ, relates the request of the wife of Zebedee in regard to her two sons, the mental attitude of the Apostles who awaited the restoration of the temporal kingdom of Israel, the wish of the people to make Christ the "King of the Jews," the so-called delusion of Judas regarding the messianic kingdom, and concludes that "the revolution planned by Jesus was a religious revolution" rather than a political one, although he casts a much to be regretted suspicion upon the consciousness which Christ had of his Mission during his public life.

This important text is as follows: "The Jews too are a subjugated nation. They were conquered by others even before the birth of Jesus. As at the time Jesus was preaching His Apostles thought He was a revolutionist they wanted to make Jesus the leader of the revolution, and that is why at the time they called Him "King of the Jews." The parents of some Apostles said to Him: "If You, who are our Lord, succeed, let our elder son sit at Your left, and our younger son at Your right." It meant as much as saying in Chinese "left and right ministers" (Prime and Second Ministers). Therefore after the Jews had become a conquered nation, the Apostles believed that Jesus was a revolutionist. We cannot ascertain whether or not, at the time of His preaching, Jesus had in mind a political revolution. But among His twelve Apostles there was one who, thinking that the political revolution planned by Jesus had failed, sold the Master; He did not know that the revolution planned by Jesus was a religious one, which is proved by the fact that He called His kingdom the Kingdom of Heaven. Hence, since the time of Jesus, although Judea is a subjugated country the Jewish race has subsisted until the present day."³⁵

Outside of the above passages, there is scarcely anything in the Triple Demism concerning Religion. Hence this statement from one of

32. *The Triple Demism*, No. 353.

33. *The Triple Demism*, Nos. 353, 363.

34. *The Triple Demism*, No. 290.

35. *The Triple Demism*, No. 146.

the most prominent men of present-day China: "The man does not understand the Triple Demism who asserts that the book is hostile to Religion,"³⁶ may, with the reservations we have made above, meet the approval of all those who have carefully read Dr. Sun's book.

WHAT ABOUT THE MISSIONARIES?

Missionaries are not forgotten by Dr. Sun in his writings. In the Triple Demism he pictures them to his fellow-countrymen as models of charity, which is particularly noticeable in the fact that they have covered this immense country with hospitals and schools.³⁷ Elsewhere he points them out, even to Chinese soldiers and youth, as models of men endowed with a true spirit of sacrifice³⁸ and sincere patriotism so luminously exemplified during the World war.³⁹ "Look at them," he says, "many times their churches here in China have been destroyed and personally they have had much to suffer. But nevertheless they go ahead preaching the Gospel with a dauntless courage and find their glory in dying for it."

Only a few months before his death, namely on November 25th, 1924, Dr. Sun publicly acknowledged that "the large majority of foreigners, such as professors, missionaries and many merchants, bother about nothing but their own affairs, and that it is only the small minority that creates difficulties in China by aiding the militarists."⁴⁰

Nay more than that! On November 19th, of the same year, he did not fear to give the following splendid testimony in favor of Christian missionaries in China: "Who are the men, who, in China, seek to better society in ordinary times and who try to assist sufferers in time of floods, droughts, or of other natural calamities? *Only a few missionaries who make a practice of good works!* It is their charity which prompts them to assist these unfortunates. Thus they have gone so far as to give them repeatedly myriads of dollars."⁴¹

THE SWAN SONG.

Dr. Sun died on March 12th, 1925. His last words were: "peace; struggle; the salvation of China!"

Everybody knows that before he died he left a political will which has become famous. It begins by the words: "For forty years I have spent all my energy trying to achieve the Nationalist Revolution."⁴²

36. Cf. *Digest of the Synodal Commission*, Peiping, 1929, p. 272.

37. *The Triple Demism*, No. 291.

38. *Hu Hanmin*, *The Works of the Late Leader*, II, p. 258.

39. *Hu Hanmin*, *The Works of the Late Leader*, II, p. 291.

40. *Hu Hanmin*, *The Works of the Late Leader*, II, p. 558.

41. *Hu Hanmin*, *The Works of the Late Leader*, II, p. 532.

42. Cf. *The Triple Demism*, Appendix II.

But what is perhaps less known is that parallel to that political will, he also left what we might as well style his religious will. It runs thus: "For more than forty years I, a disciple of Christ, have been fighting against the devil. You too have to fight in the same way, and what is still more, you have to believe in *Shangti*."⁴³

On the day preceding his death, Dr. Sun called to his bedside another Christian and an intimate friend of his, Mr. George Hsuehien, once a Minister of Justice, and holding his hand said: "I am a Christian. *Shangti* sent me to fight evil for my people. Jesus was a Revolutionary; so am I." Then he recommended to the leaders of the Nationalist Party not to discriminate against his wife after his death because of the fact that she was a Christian.⁴⁴

THE FUNERALS.

It is a well-known fact that before he died Dr. Sun expressed the wish that his Funeral Service should be conducted by Christians and in full accordance with Christian practice. Whether his wish was completely carried out to the extent that no other non-Christian rites were performed, we are unable to decide. At all events, both in 1925, the year of his death, and in 1929, when his remains were removed to the Nanking Mausoleum, no superstitious rites of any kind were officially mentioned.

At the expressed request of Madame Sun and of the members of the family of the departed, a Christian (Protestant) Funeral Service was held on March 18th, 1925, at the College Chapel of the Peking Union Medical College Hospital, where Dr. Sun passed away. The Service was attended by about four hundred people and by the best known leaders of the Nationalist Party, while at least ten thousand people were massed before the front gate of the College.⁴⁵

At the time of the State Funeral at Nanking, June, 1929, the catafalque was not draped in the customary red but in white and azure, the colours of Nationalist China. In the official program it was clearly stated that flowers and plants would be accepted for the occasion, but that incense, victims, sacrificial offerings and all things of religious character were excluded. In fact, there were no Lamas, no Bonzes, in the procession, no banners with superstitious characters, no liturgical drums, no offering, no paper objects for burning, no paper money, no

43. The Chinese text is as follows: 我本基督教徒與寬惠壽國四十餘年 尔等亦要如是壽國更當信上帝(中山遺墨之一). That Dr. Sun really said these words the day before his death is attested by his son, Dr. Sun-fu in a letter written by him to his mother. Cf. 答香山商會函中之孫中山先生歷史 published by the China Baptist Publication Society, Shanghai, 1927. No. 811. Cf. also Cf. The True Light Review, (真光), 1927, p. 22.

44. Cf. "The Christian Service at Dr. Sun Yat-sen's Funeral," March 18, 1925. Y. Y. Tsu, *Chinese Recorder*, February, 1931.

45. Cf. *The Chinese Recorder*, February, 1931, page 88.

tablet bearing the century-old inscription: "Seat of the spirit." This attitude of the Chinese Government made it possible for the Vatican to accept the invitation tendered to it to send a special Envoy to the State Funeral Obsequies in Nanking to represent the Holy See.

CONCLUDING WORD.

What is the conclusion to be drawn from the above words and deeds of Dr. Sun relative to Christianity? Those who, supported by Moscow, have indulged in anti-religious and anti-Christian acts in China cannot claim to act in accord with Dr. Sun's spirit. We most emphatically state that they have misunderstood the Leader, a thing which is not at all uncommon, since the penalty of a man's greatness is to be misunderstood.

Not long ago this point was forcibly brought home by the famous "Christian General." Addressing some fanatical Nationalists, Feng Yü-hsiang thus expressed himself: "Your Leader, Sun Yat-sen, lived as a Protestant all his life, he died as a Protestant, and he was buried as a Protestant. In his writings there is nothing against Religion."⁴⁶

In fact, we are convinced that if those responsible for the general welfare of the Chinese nation would pay due attention to the life and doctrine of Dr. Sun in a dispassionate and unbiased way, as it befits men who deem it a high honour to be considered the authentic inheritors of the Late Leader's spirit, not only would they refrain from any unkind and undue restrictions on Christianity in China, but would rather foster and develop Christian teaching and practice, in order more fully to carry out Dr. Sun's legitimate aspirations in all fields, racial, political, social, as well as religious.

46. Quoted by the *Digest of Synodal Commission*, Peiping, 1929, p. 272.

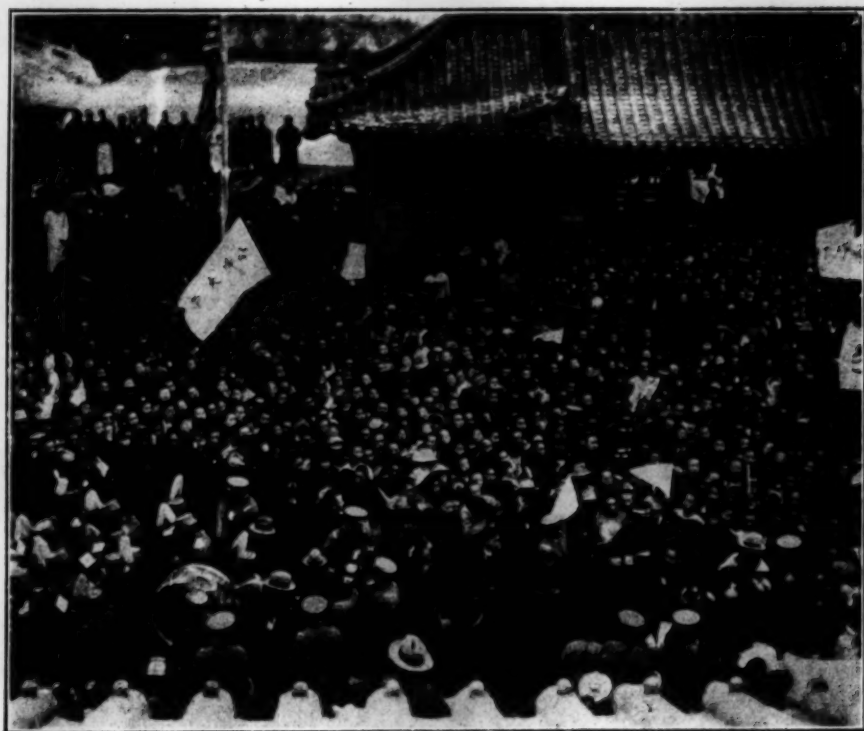
The Christian Service At Dr. Sun Yat-sen's Funeral*

March 18, 1925

Y. Y. TSU

DR. Sun Yat-sen, or Sun Chung-san as he is affectionately called by our people now-a-days, reached Peking on December 31, 1924, critically ill. On January 27, 1925, he was moved to the Peking Union Medical College Hospital. An exploratory operation was performed and the doctors found that he was suffering from cancer of the liver in an advanced stage. As nothing could be done at the hospital,

* An account in Chinese of this service appeared in a small volume, "孫中山先生榮哀錄" published by 北京講武書局, 前門外取燈胡同, April, 1925.

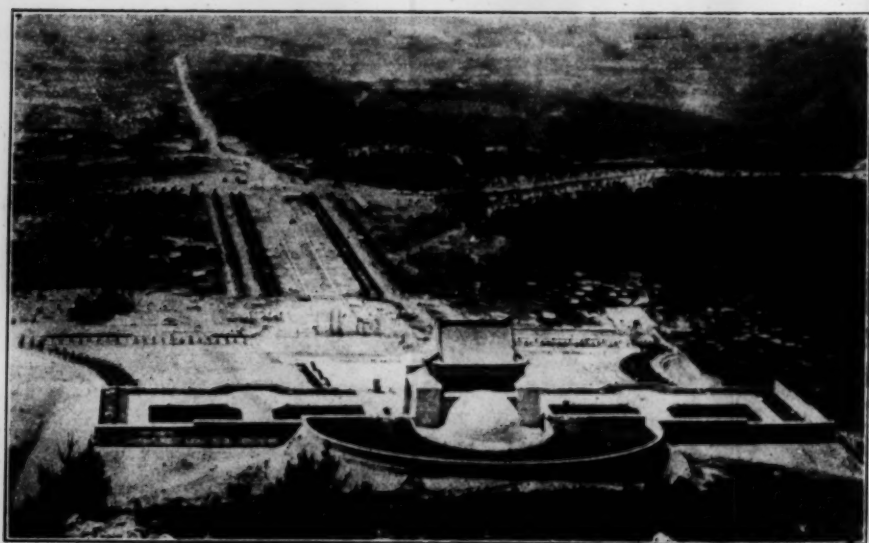
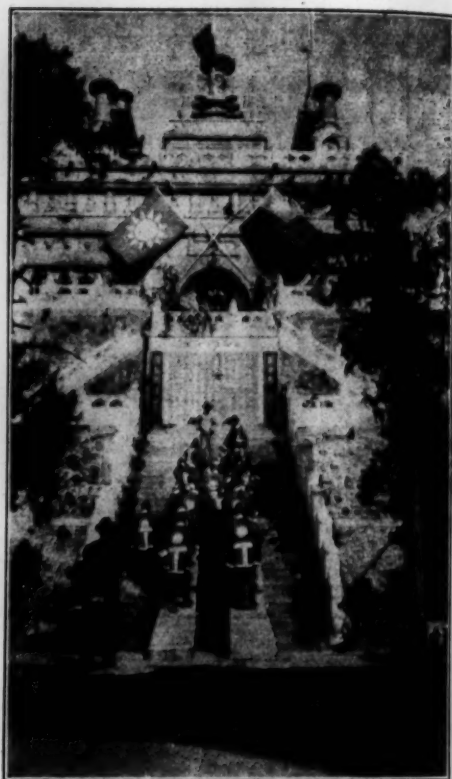


DR. SUN YAT-SEN'S FUNERAL SERVICE.

March 18, 1925.

Top:—Funeral Service inside P.U.M.C. Chapel.

Bottom:—Crowd outside P.U.M.C. Chapel.



DR. SUN YAT-SEN'S TEMPORARY AND FINAL TOMBS.

Top-left:—Inside Jade Cloud Temple (Pi Yuin Ssu), Western Hills, Peking.

Top-right:—Removing Casket from Jade Cloud Temple.

Bottom:—Mausoleum at Nanking.

Dr. Sun was moved back to his residence on Tieh Shih Tzu Hutung (the Iron Lion Lane). He was treated there by Chinese doctors. On March 12th at 9:30 a.m., he passed away, and at 12 o'clock the body was brought back to the Peking Union Medical College for embalming. On March 18th a Private Funeral Service according to the Christian rite was held at 10 a.m. in the College Chapel, and the casket was afterwards borne to the Ceremonial Hall in Central Park (now the Chung-san Park) where the body lay in state for a fortnight during which time, memorial services were held each day and thousands of people, high and low, came to pay their last obeisance. On April 2nd the remains were moved to Pi Yuin Ssu (Jade Cloud Temple) in Western Hills, where they remained until finally taken to Nanking on May 26th, 1929.

The Private Funeral in the College Chapel was held at the expressed wish of Madame Sun and the members of the family. Dr. T. T. Lew officiated with Dr. Y. Y. Tsu assisting. That morning at least ten thousand people were massed before the front gate of the College. The Service was attended by about 400 people who held special cards of admission. The funeral procession headed by a surpliced choir, holding in their hands long lighted white tapers, and followed by sixteen pall bearers, including such well-known figures as Wu Chih-Hui, Wong Ching-Wei, T. V. Soong, H. H. Kung, Hsu Chi-Lung, Tai Chi-Tao, Li Shih-Tseng and Yu Yu-Jen, slowly made its way through the dense but silent crowd and as it entered the Chapel and proceeded along the aisle, Dr. Lew read the scripture passages, "I am the resurrection and the life, saith the Lord, etc.; I know that my redeemer liveth, etc.; we brought nothing into the world, etc." The platform was a glorious mass of white flowers and green ferns framing a picture of Dr. Sun in the centre. The casket, draped with the Kuomintang flag of the white sun in the blue sky, was placed at the head of the aisle, and the choir with the lighted tapers formed two rows on each side, while the two officiating ministers in their black academic gowns were on the sides of the casket.

The Quartette sang "Abide with Me," their voices coming down beautifully from the balcony, while the congregation stood with bowed heads. This and the other hymns used in the service were favorite hymns of Dr. Sun. Then the minister's voice was lifted in an Invocation, the congregation joining in the Lord's Prayer. After a scripture lesson was read, Mrs. E. O. Wilson sang Tennyson's "Crossing the Bar." Dr. Lew spoke on the Christian character of Dr. Sun, and on his life as a concrete demonstration of the three cardinal virtues of the Christian Religion, Faith, Hope and Love. There was another hymn, "Jesus Lover of My Soul" sung by the congregation, followed by a Testimony by Mr. Hsu Chi-lung (George Hsu Chien), one time Minister of Justice, a Christian and a close friend of Dr. Sun. Mr. Hsu said that on the day preceding his death, Dr. Sun called Mr. Hsu to the bedside and holding his hand

said "I am a Christian, God sent me to fight evil for my people; Jesus is a Revolutionary, so am I." Mr. Hsu said Dr. Sun also spoke to the leaders of the Kuomintang asking them not to discriminate against his wife after he left them because she was a Christian. Dr. H. H. Kung, Dr. Sun's brother-in-law, added other words of like effect. The Quartette sang "Beautiful Words of Life." A prayer, another hymn, "Peace, Perfect Peace" by the Quartette, and then Benediction concluded the brief but impressive service. The procession went out to the accompaniment of organ music playing Mendelssohn's "Consolation."

Outside the Chapel the unformed mass was gradually marshalled into a semblance of orderly procession and preceded by musical bands and guarded by police and militia the procession moved on to Central Park.

ORDER OF SERVICE.

Prelude.	March Funebre.	Chopin.
Procession.	Scripture Selections.	
Hymn.	Abide With Me.	Quartette.
Invocation.		
Lord's Prayer.		
Scripture Lesson.		
	Crossing the Bar.	Solo.
Address.		
Hymn.	Jesus Lover of my Soul.	Congregation.
Message.	Hon. George C. Hsü.	
Response.	Mr. H. H. Kung, M.A.	
Hymn.	Beautiful Words of Life.	Quartette.
Prayer.		
Hymn.	Peace, Perfect Peace.	Quartette.
Benediction.		
Postlude.	Coronation.	Mendelssohn.

The hymns used were favorites of Dr. Sun.

Religious Education and Common Worship

E. R. HUGHES

THOSE who were present at the small conference called together by the National Christian Council of China in October, 1930, were privileged to take part in some very admirable planning. What appealed to me perhaps most of all was the simple decision to restrict the field of enquiry by the Commission to "religious education in church and home." Considering how confused thinking generally has been, it is high time that a rigorous distinction should be clarified out

between: (a) a *religious* education, more accurately a religiously integrated academic education, and (b) education *in religion*. The academic educationists have their own problems, chief amongst which I would maintain, even at this hour of the day, is the question of just precisely how, in the light of what guiding principles, you do religiously integrate a liberal education at its different stages. There is also, of course, the very serious problem of what you are to do when the governing authorities in the country insist that academic education is not to be religiously integrated at all. That being the case, however, the Church is all the more faced with its clear task of giving in a predominantly pagan society the best education in religion it can to those members of society who are prepared to receive it as Christians. The situation is no new one, of course, but there is this new feature in it. It has been brought out into the clear light of methodized knowledge that education, if it is to be worthy of its name, must be something much more than instruction. On the other hand, this vital piece of knowledge does not yet condition the thinking of church workers as a whole, nor has it been related with the care it demands to those religious activities which are not customarily regarded as educational but which may be pregnant with educative possibilities. Further, the impact on our minds of recent events has been such that there is an increasing desire to get down to bed-rock principles. The Church as evangelizer needs to be reconsidered: so also does the Church as educator. Now, therefore, is the time for the ventilation of ideas.

First let me state in my own words what with the help of some educators I have come to visualize as true academic education. It is the enriching and integrating of personality: the placing of the little struggling ego, by means of an artificially selected environment, in methodically stimulating contact with the main forces and traditions which constitute the best of its natural environment, so that it may thereby grow, both as an individual and as a member of society, and develop and harmonize its latent powers. This description includes the end and the means and the method. The end is 'a man', 'a woman': the means a school, a place where the individual is habitually under the influence of a concrete regime: the method the cultivation of habits, physical, intellectual, moral and spiritual. With such an outlook on academic education the indispensable part which instruction has to play becomes duly aligned to the great end and so can be duly incorporated in the method. That being so, what of education in religion? Obviously it is no less concerned with the great end, 'a man,' 'a woman.' As a method also it is the building up of habits, habits of sensitive and intelligent response to God, who may perhaps in this connection be described as at once the most intimately concrete and most embracingly general of all environmental stimuli.

Now what of the means, a school for the soul? It may be argued that for men and women living in the world that world is itself the school they need. There is undoubted force in the argument, and yet, as for the child its natural environment is felt to be both too wide and too narrow, too harsh and too lenient, to be able unaided to engender the best results possible, so in religion the education of living in the world requires to be supplemented by bringing the soul under the influence of a regime specially devised to foster its latent powers of communing with God. Here the history of the Church speaks with no uncertain voice. From the days when the apostles wrote letters to be read in those little, ardent house-fellowships, the days when St. Paul told the brethren at Corinth that incoherent babbling was not unto edification; on through the days when some of the new Christian writings demonstrated their liturgical value and so partly by the test of congregational use a Canon of New Testament Scripture emerged, the days too when praying in unison was found to be edifying, and so with the help of Roman rhetoric a movement started which produced Plainsong and Gregorian chants; down to the days when the Mass had emerged with all its wealth and sophistication of ritual, and the weekly Service had become part of a great drama extending throughout the year, a drama in which the basic facts of the historic Faith and the experiential history of the pilgrim soul were skilfully interwoven: throughout these formative ages the Great Church plainly arrived at the conviction that one indispensable common worship was key to the secret of 'getting to know God.' This conviction may be seen in its purest and at the same time most exaggerated form in the monastic movement, from the 4th century on, with its wise pedagogues St. John Cassian and St. Benedict. It was held, and indeed demonstrated, that if only common worship can be pursued with sufficient diligence the most abject human wrecks can be remade and built up in God.

It may be argued that behind all this lay ignorance and superstition and the designs of power-loving ecclesiastics. Granted: the Roman Mass is imbued with features, among them an extreme sacerdotalism, which make it, in spite of all its virtues, only too like the mumbo-jumbo of a primitive magic rite. But there is something much other there also, so that countless devoted parish priests have been able thereby to lead their flock to the footstool of God's grace. The real point is that we have here the evidence of over a thousand years, so that if it has all been a mistake and a failure, then there can have been no guiding Spirit at work at all. Then we come to later ages. With what surprise of a new discovery protesting Christians of Reformation times, stout individualists as many of them were, came to realise that under the crudest and barest forms common worship regularly led them straight into the presence of God. Since that time, however, our world has

changed, and a worshipping Church has all too plainly fallen on evil days. So much is this the case that an appeal to history has not any great *prima facie* value. It is maintained, and with a good deal of reason, that past ages have been dark ages in which the spirit of worship thrived on views of the universe and human life which are simply not true. Thus sensitive-spirited intellectuals such as Mr. Middleton Murry stand on one side and declare that Protestant worship is bankrupt and Catholic worship a dream: a dream so beautiful that he could wish it corresponded to the reality as it so plainly does not. It is impossible here to mention even the main convolutions of the intricate processes which have been at work. But the plain situation, to put it in exaggerated form, is that either an earnest Christian is a Catholic and is persuaded that in common worship he is doing something, achieving something, getting something which he cannot win by any other means; or he is a Protestant and goes to church to talk to God and hear somebody talk about God, a business he may very probably be able to do as well at home with a quiet room and a good book. For the Catholic his position involves the acknowledgement of a certain mechanical and magic form of authority to which in large measure he hands over the freedom of his soul. For the Protestant it involves refusal to acknowledge any spiritual authority at all except that of the Book, and the feeling that the soul should be free to do just what it feels best like doing. That being something like the state of affairs, 'common worship' is inevitably up before the bar of human judgment as never before in the history of the Church. To me there is no room for doubt that much which passes for worship, both Catholic and Protestant, cannot sustain this test. At the same time I find no room for doubt that at bottom the Church has been guided by the true Spirit in her age-old emphasis on common worship.

We are driven back to questions of what worship, private and common, is, what its genesis and function in life. No sort of answers can be given here. What I select is purely with a view to opening windows.

Primitive religions are always pagan. That is to say, they always display the private-minded and 'this-worldly' spirit which makes ritual worship predominantly a device for extracting what the worshipper wants from the beings or forces whom he regards as controlling his fate. So deep does this go in the natural psychosis of man that nearly 2000 years after the death on the Cross this feature is still common in the worship of the Christian Church, Protestant as well as Catholic. It is the magico-religious side to religion, the side which Mr. R. R. Marett brings out with such force in his famous exegesis of the concept of 'mana' (vide *The Threshold of Religion*). But Mr. Marett also helps us to see how there is another side there, the side which Herr Rudolf Otto has made so well-known by his appreciation of the 'mysterium-

tremendum' and man's submissive awe in the presence of the supernatural. Here then we see worship at work, not an ideal thing at all, but very human, very real, very poignant with emotion. We may affirm that it is an indefeasible instinct in the natural man, utilized by him for his own ends, but always capable of turning the soul into that path of 'godly fear' which the Jew found and explored with such great results.

So by a variety of channels and under the stimulus of multifarious fears and desires, lofty and base, well-defined and loosely defined, man comes to the point where he is able to grasp the significance of the Gospel message: "the true worshippers shall worship the [or 'a'] Father in spirit and in truth, for such doth the [or 'a'] Father seek to be his worshippers." Here there is something more than awe, and at the same time the soul has become disinterested, free from the tyranny of importunate desires. It not only wants and fears: it also loves. Then is born that crown and consummation of worship, the emotion of, and the will to, adoration, without which—as Baron Von Hugel used to insist—there is no true religion. Where it exists and bears fruit, there is created in personality something which does, and indeed is the only thing which can, give the lie to all arguments that religion is a mere man-made contrivance for man-made ends. Religion at this stage is intensely ethical, but one might almost say only incidentally so: it is something both more and other, as the author of the 73rd Psalm came to know through his searching experience. It is something which our Lord had and which perhaps he came near to losing when the cry broke from him, "My God, my God."

Coming to the social or 'common' side we find in primitive communities a poorly developed consciousness of personal individuality with the result that a man's god is only concerned with him as a unit of his tribe. The woman of Samaria was in this stage when she said, "Our fathers worshipped in this mountain;" and this was one reason why she was slow to grasp the meaning of the mysterious stranger's words about living water. This passage in the written Gospel, together with the teaching on entering the closet and shutting the door, is the indestructible charter of personal religion: and no sincere disciple of Jesus Christ can go back on it to remain in the stage of communal religion. But the danger now lies not so much in that direction, little as we may dare to assume that the primitive temper is extinct in actual Christianity. Rather the temptation is to minimize and even to ignore the legitimate force and indispensable value attaching to the communal side of religion. We are not warranted in thinking there is no such force and value, and religion is nothing more than "what the individual does with his own solitariness." Current thinking seems to me both confused and inconclusive here. It is common enough to hear people speak as if a man went to church only that a priest or minister might tell him how to be

good. As a matter of fact, however, Protestant, evangelical thinking goes much deeper than that, and it is felt that an individual gets a certain glow from being with other individuals of a like religious mind, gets inspired by the liturgy or the minister's leading, and so is able to make an *individual* act of worship. I suppose that if people think of it in this way, it is largely what happens to them. And yet, I would affirm that so the central and characteristic element in common worship is ignored. That is, that it enables the individual to get away from himself for the time being, to merge his petty self in the larger self, or spiritual entity, of the whole body of worshippers. The practical value of this can hardly be exaggerated. Let a man come into the common sanctuary and link up his individual experience with that of his "even-Christians," and the whole range of his spiritual sensitiveness is enlarged, and He who is so utterly his Father but whose thoughts are more than his thoughts, whose ways more than his ways, can come to him, not more in spirit and truth than in his own room, but along a wider road of appeal and with a more objective impact. The man is thus able to get away from the self-consciousness which is part of the price we pay for individual religion: "he has thrown all the my-ness of it to the four winds of heaven for the whole fraternity of life to use;" and for that very reason is open to receive a special kind of unction. I should have thought that any one who had given himself to the "Therefore with angels and archangels and all the company of heaven," or who had really joined in singing:

"Our God, our help in ages past,
Our hope for years to come,"

would have realized the immense significance of this high communal act. Yet a great many earnest attendants at Public Worship do not realize it, at least to the extent of adjusting their minds to the fact. Probably semi-illiterates and the more simple kind of temperaments do adjust themselves under helpful conditions much more than they are conscious of doing. This then is the point, that, as Dr. Orchard has expressed it, "we need to bathe ourselves in a common consciousness, heightened and sanctified by being definitely directed to the worship of God."

Following out the above, we see common worship as something which is not more than private devotions, a kind of intensification of them, but in some vital respects different. Thus in some ways it is less, though in other ways it effects what the latter cannot. What I wish to emphasize, however, is the distinctive influence which a rich experience in the one sphere exercises in the other. On the one hand it introduces into private praying a power of expression which it finds great difficulty in achieving unaided, and failing which it more easily falls into a weak sentimentality, or becomes stereotyped on a low level of aspiration. Further, to avoid pretending to himself to be more admir-

able than he really is, a man has to pray as best he can; and the result is often enough a poor and unworshipful thing. It is inevitably so, better so, for honesty is a prime requisite of effectual praying; nor can we run before we can walk. But a rich experience in common worship then comes in with peculiar power, giving the solitary praying man the moral courage to offer his poor offering for what God can make of it. Also, a man takes his prayers to church with him and finds there what pitiable things they are. On the other hand, perhaps most important of all is the direct spiritual re-invigoration which this bathing in a common consciousness, this temporary release from self, introduces into personal religion. It would appear that only by this means can the soul try out the wings which it unconsciously has grown by the painful process of private devotion. The result is an element of joy and assurance in private prayer which is its regular sustainment and encouragement. There are, of course, deep experiences which come from time to time—suddenly they are there, “stop the heart beating, for the sense is dumb”—and for these solitude is a prime requisite. But we may have to wait long years for them; and meanwhile the common sanctuary can mediate His sure grace.

As Dr. Wieman has shown in his “Religious Experience and Scientific Method,” the spirit and temper of worship works in two ways. On the one hand it stabilizes the soul on the moral level—for that matter on other levels also which it has already achieved. It enables a man to cease hankering after old unworthy gratifications. It also releases half-conscious impulses, vainly struggling for recognition in the press of habitual interests. It is thus creative, and given a part in the soul’s regularly recurrent application to communion with God, is the regularly recurrent means by which admirable but none the less conflicting aspirations are harmonized, and new and progressively higher integrations of personality effected. I cannot make up my mind whether Dr. Wieman is thinking more of common or of private worship. To me his illuminating descriptions seem to apply more to the former, if only for the reason that he emphasizes the need for a habit of worship. Here I make a distinction between worship in the narrower sense of an adoring concentration on and pre-occupation with God, and those phases of prayer which involve a considerable pre-occupation with one’s self. And I would maintain that this kind of worshipful attitude is more achievable *as a habit* in common worship. There are some to whom it may not apply, specially gifted temperaments and wayfaring Christians who have gone far; but for most of us wayfarers, our thwarted, unworthy impulses play tricks with us, and our undisciplined emotions are not sufficiently under control, so that it does apply to us. Here we are plainly back at the point where we started, namely that education as a method is the building up of habits. Without these, without the regular practice of

religion, it is largely a form of self-indulgence; e.g. a means of saving a man's face when his wrong doings have brought their shameful consequences, or a means of tiding a man over a time of calamity until he can bear to stand by and for himself again. With its regular practice we are indeed educated, but only if there is the regularly recurrent discipline and inspiration of common worship.

These five points will, I hope, serve to harrow the soil of the reader's mind and bring him to a fresh consideration of the central question, what the essence of Christian worship is. I will not attempt any adequate answer beyond the following, which I give believing it to be what is most certainly believed among us. For worship to be both worship and Christian it must, whatever our theological or ecclesiastical background, in essence be a filial sacrifice, a humble and penitent, yet glad and willing, offering up of the self, all a man is and all he hopes to be, to "Our Father which art in heaven." The corollary to that is that any kind or form of worship which fails to throw this central idea up into clear relief is to the extent to which it so fails, less than Christian or less than worshipping. There I leave it, adding only an illustration, taken from a modern poet:

This sanctuary of my soul,
Unwitting I keep white and whole,
Unlatched and lit, if Thou shouldst care
To enter or to tarry there.
With parted lips and outstretched hands
And listening ear, Thy servant stands,
Call Thou early, call Thou late,
To Thy great service dedicate.

(Charles Sorley).

A pure expression of individual worship: so habitually maintained that unwittingly the secret sanctuary is kept white and whole. Again, there is that element of scrupulous care which true love shews in the service of Love. Then also, after the joy of preparation, the eager waiting for what will come, one cannot tell when, but which will be more and other than one's dreams! And above all, the imagery of the sanctuary! Could the author have done this thing so marvellously well if it were not that he had been educated in the common sanctuary, been steeped in the hallowing and invigorating experiences of common worship?

I have said nothing about common worship in the Church in China. For one thing I feel chary of doing so. There is much which seems to me open to grave criticism, and I know many, particularly students, who are very unhappy with the worship they find in their churches. But in this matter those readers of the RECORDER who are awake, see what they see because of the vision they have. For those who have not the vision,

critical remarks will not necessarily cause wakefulness. What, however, I had meant to do and have not done is: (1) to set forth some of the old Confucian traditions of sacrificial worship and, (2) to consider the significance of the part which singing has to play in worship, and the possibilities along this line in China. Perhaps in a later issue the Editor will permit. Meanwhile, may I in conclusion urge it on ardent Sunday School workers that their work cannot bear its best fruit until it is directed primarily to enabling people to join more intelligently, more sensitively, and more whole-heartedly, in the highest acts of common worship. Therefore their work goes haltingly until the content and form of that worship is better adapted to express these highest acts. The moral is that the first and foremost problem in religious education is the problem of common worship. Only when we have achieved some success in improving that can we begin to see what part instruction in the Scriptures has to play, and so how it may most advantageously be given.

Problem-Solving Evangelism

EMMA HORNING

IN the making of Christians there are always two processes at work—the development of attitudes and the solution of problems. As a rule we spend most of our energy developing attitudes—attitudes of worship, gratitude, love, peace, goodwill, honesty, helpfulness, thoughtfulness, courage, etc. Our confident hope is that when people have been shown the right attitudes through preaching, have consented to these attitudes, have entered the church and are in touch with God, that then they will naturally solve their problems in the light of these attitudes; in the light of the highest good. When they have gone thus far in Christian development, we thank the Lord and spend our further and greatest effort on winning others through evangelistic methods.

Chas. A. Ellwood says, "A right attitude is nearly always halfway to the solution of any problem." We note that he says "halfway to the solution" which is probably true in a Christian country, but in China where the social controls are so strong, it is probably little more than the *beginning* of the solution. Converts may have the right Christian attitudes and may even attempt to act accordingly, but the adverse attitudes of family and friends may make it almost impossible to act to any considerable degree. At present there are large numbers of Chinese who have the right attitude towards Christianity, they know it is right, but they are prevented from uniting with us because of the powerful social controls of thousands of years of tradition and custom.

Necessary as the development of Christian attitudes is, nevertheless, we all realize, after years of experience, that these attitudes very often do not carry over into life, even among those who have entered the church, and we wonder what the difficulty is; we wonder if this is in our method of teaching or in the nature of the Chinese people. Both, I should say! Too often have we stopped at the beginning of the teaching process; we have not reckoned with these social controls.

The other process at work in making Christians is that of solving problems. Life is composed of a series of problems from morning to night, from birth to death. What time shall I get up? What shall I wear? What shall I eat? What occupation shall I pursue? How much time shall I spend at work? How much time in recreation? How much money shall I spend for charity? How much for books? How much for food, clothing, etc.? How much time shall I give to my own development? How much for others? These personal problems might be multiplied indefinitely. Everybody has to solve them and a Christian wants to solve them in the light of the highest good.

Besides these personal problems, there are the problems of the family, the school, the church, government and business—to all of which the individual is related. Each one of these divisions of society has innumerable problems to solve, and the individual as a part of society is under obligation to help solve them. When he becomes a Christian, he becomes a responsible person; he is responsible not only to himself and family, but to all of society that he touches. He has become a citizen of God's Kingdom—the universe. When he first becomes a Christian he does not, of course, have this broad view—does not feel this responsibility. Giving him this vision and helping him to solve these problems is the work of the missionary, of the pastor, of the evangelist, of the teacher, of all Christian leaders.

What is a life problem? Is it not the possibility of acting in more than one way? If circumstances make it possible to act in but one way, there is no problem to solve. If I have but one garment to wear, one kind of food to eat or no money to buy books there is no problem along these lines. If I am conscious of but one way of action my mind confronts no problem. If I or my parents have never given any money to charity, if we have never taken any time to go to church, or given volunteer service for the good of others, there is no problem in my mind, for the possibility of doing otherwise has not come into my consciousness. The simpler the life and the less developed the mind the fewer problems we see, but the higher the civilization and the greater the mental development the more difficult the task of solving problems. Why? Because the development of science has shown the possibility of doing things in so many ways, and the enlarged mental capacity grasps the various advancing stages of the moral and spiritual development, with all

its complexities, in such a confused manner that it often takes the keenest intellect to determine which, among many, is the highest good.

In changing civilizations and mixed cultures the problems are most numerous. This is especially true in mission fields where the Christian Church is introducing western culture and Christian ideals. This changing civilization and mixing of cultures is fraught with vast possibilities and is our great opportunity. It is only as we create *dissatisfaction* that we can be successful on the mission field! When life is satisfactory why become a Christian? But in this there is great danger also. Dissatisfaction may be but a vast wilderness or a great whirl of dust. The deepest discouragement and the wildest chaos often come from vague thinking.

Dissatisfaction has begun to stir China. Now is our time to strike. Now is our great opportunity, for the social controls are beginning to weaken. It is our duty to clear the air and save from chaos. It is the business of Christian leaders everywhere to work on life problems. We should lay before the Christians, and others as well, the various possible solutions to their problems, then let them be discussed till the best solution has been decided on. It is only as they find their own solutions that there is much possibility of their resulting in action. Formerly the leaders solved these problems in their studies, often as one-man opinions, and presented them to the people to be digested by one swallow. Now the time has come when discussion groups will form the chief means of developing attitudes as well as solving problems. The Five Year Movement is leading the churches to discuss and solve several important problems and in this there is hope for encouragement.

Retreats are beginning on the right line by getting the Christians to attempt to solve their problems, at least in their minds. Many are not even conscious that there are problems to solve, leave alone that there is a better way of doing things. These discussions may arouse dissatisfaction with their old ways of doing and clear the way for Christian living. The prayers they offer and the steps they decide to take may aid them in carrying out their resolutions in actual life. But the problems are so numerous and discussion meetings so few that we shall need to select carefully in order to separate the most important ones.

In our process of making Christians, what inducement do we offer to get them to change their way of living? What do we offer them for all the sacrifice, the ridicule, the effort that they must make to read the Bible, to go to church, to have family worship, to develop, in fact, along all the lines we really expect? It is no small thing that we are asking. It is a life task and no easy one at that. It is a constant struggle, a constant climb or it is not worth beginning.

Many Chinese think that we are offering them material aid. If they enter the church they hope eventually to get a position, or an education

that will give them work in the future. Some become Christians because of a home for the soul after this life, that they may be saved and have eternal rest and peace.

Of course there is truth in these ideas, but such inducements will not reach all. The first one will reach the poor and the second will reach the soul-sick, the sad and lonely. But we want something that will reach *all* classes! What will help them do this better than helping them solve their problems in the best possible way, in a scientific way, in the light of the highest good, in the tested Christian way? By using the discussion method we are not relying on imperialistic authority, so much talked against these days, for they are solving the problems themselves; they are doing as they themselves have decided. By helping them solve life problems we are offering them the highest inducement for time and eternity. It helps them to develop Christian character and live Christ-like lives. Why not have discussion classes in all departments of Christian work? We use it even with the women in the homes, and it works!

The Struggle Over the Religious Liberty of the Chinese Child

FRANK RAWLINSON

I. ATTITUDE TO RELIGION.

THE new regime in China, often spoken of as "Modern China" is giving particular—sometimes excited!—attention to the place and significance of religion in China's present and future. This appears both in government edicts bearing thereon and in popular opinion and movements against certain aspects of religion and against religious institutions.

This interest in religion has both a negative and a positive aspect. The negative aspect, which is the more prominent, heads up in objection to the "superstitious" and propagandic elements of all religions now existent in China. Criticism based on these objections is aimed at all religions, though it is probably true that Christianity, being in general more active and ardently propagandic than the other religions, feels the criticisms and the attacks most keenly. All religions in China have, however, suffered from the criticisms and sporadic persecutions resulting from this negative attitude towards religion in general.

Now neither religion in general nor Christianity in particular will necessarily become extinct in China because of present suspicious attacks upon them. But all thoughtful and alert religionists are being forced

to reconsider their relation to the emerging "New China!" It is in connection with this necessary reconsideration that the second or positive element in the present critical attention being given to religion in China becomes apparent. This does not loom so prominent as the negative attitude but it must be noted. It has to do with the contribution to and place of religion in China's *future* life.

Two questions are discernable in this connection. First, what part is religion to play in the reconstructive era upon which China is now entering? Second, what is to be the relation of religion to the life and character of China's *future* citizens? No attempt is being made at present to find an answer to the first question in legislative enactments. This answer is, in general, being left to the different religious groups to settle as they please. Christianity, to be specific, while not faced with extinction (at least I do not think so!) will, like the other religious systems in China, have to face this question of its relation to China's political, economic and social reconstruction. If the question is answered satisfactorily then Christianity will find a place of growing influence in the future life of China. If not, then it may slip into a more or less innocuous position dissociated from this great movement in the life of China as a whole. But since this highly important question does not concern directly the problem of religious liberty I shall not discuss it here.

The issues now being created for religion in China are mainly concerned with its relation to her future citizens. For if some present tendencies anent religion in China work out as their protagonists desire then the future citizens of China will either start life ignorant of religion or indifferent to it.

What follows is a discussion of the implications and challenges embedded in this clearly evident possibility. Everything said in this connection is based on a forward look. Where does, in short, the Chinese child—the future citizen of China—come in as affected by China's present emerging struggle over and about religion? Because this important aspect of the present situation is being overlooked I am putting together such ideas as I have on the subject hoping thereby to point the way to a solution of outstanding significance to the *most important person* in the struggle—the child!

II. CONFLICTING ATTITUDES.

The discussion of this issue has been earnest, sometimes heated and occasionally even vitriolic! In mild, and usually irenic terms, the aims of Chinese educationists have found embodiment in various governmental regulations. These are too numerous to mention in detail here. They are also, in general, too well-known for this to be necessary to my purpose. Such regulations as embody the most recent or most

significant aims anent this struggle will, however, receive brief mention as this essay requires. The public attitude to religion and these governmental regulations have, in general, caused a decided lowering of the prestige of religion in China. Can a challenge be issued that will at one and the same time restore the lost prestige of religion and insure the *religious liberty of the child*? To attempt an answer to that question is my purpose.

Protests against these various attacks upon religion there have been, it is true. These have had little effect so far. In none of them is the fundamental issue involved made clear nor, so far, have the advocates of religion been able to challenge effectively those in China who would eliminate it entirely from the mind and heart of China's future citizens.

I shall attempt, therefore, to set forth the motives of both the antagonists and protagonists of religion and then suggest a challenge to take the place of the negative and, up-to-date, futile protests against various efforts to eliminate it from education. All this is really a setting for a new aspect of the constantly arising and age-old problem of religious liberty—the *religious liberty of the child*. Even in the West this aspect of the future of the religious life is still partly submerged. And though in China this question is being raised yet even its protagonists perceive it only dimly and, as will appear later, with quite mixed motives. To deal effectively with the issue calls for something other than mere protests. It demands an approach that will put the future citizens of China in a modern relation and attitude towards an ancient problem heretofore settled mainly in terms of the wishes of adults and still being fought over in China on the same basis.

How then can adults present religion to children so that these latter will learn how to appraise its essential values and at the same time eschew its "superstitious" or other undesirable elements? Should adults continue so to arrange the educational experience of children as to *predetermine their attitude* or should the children be taught how to *determine their own attitude*? That question is, I venture to say, comparatively new! Certainly I know nothing written or said by the contestants in the present struggle which more than unintentionally implies it.

III. FIELD OF CONFLICT.

In discussing the problem of the religious liberty of the Chinese child we must first mark out the field in which the general struggle over religious liberty is taking place together with the main aspects of that struggle. The major aspect of the struggle is not taking place within the religious groups as such. This does not mean that each group has a unified purpose or program as regards this issue. All are more or less, it is true, challenged as to their relation to China's reconstructive urge.

But this they are practically free to settle as they please accepting for themselves the consequences good or bad of their own action. But in general religious liberty, in the sense of the right of religious groups to exist and carry on their work, is accorded by the present National Government. The Government has, it is true, issued edicts aiming at eliminating "superstition" from religion which have resulted in the closing of a considerable number of temples in various places. This does amount to a governmental limitation on the rights of certain religious groups as such. These regulations do not, however, affect Christian groups; and their actual effectiveness in regards to other groups cannot be summed up statistically. Whatever objection there is to this attempt to regulate "superstition" out has not yet been expressed in any concerted protest on the part of those most directly affected.

The argument advanced for this attempted limitation of certain religious groups is that the only way to eliminate their "superstitious" elements is to prohibit them. This attempt to prohibit the "superstitious" elements of religious groups does not, however, amount to a nullification of their religious liberty. At present the religious liberty of groups is recognized and, from a governmental viewpoint, conceded. The right of Christian churches is much less affected by present tendencies than that of non-Christian group. Churches have, it is true, been despoiled and in some places local movements have curtailed their activities. The same thing is true, of course, of non-Christian temples and institutions. Religionists of all persuasions have also often been terribly persecuted in many places. But these are due more to the activities of extremist groups among the people, or sometimes of local conditions; they are not chargeable to any fixed or generally accepted national or governmental policy. The struggle for religious liberty in China does not head up, therefore, in the right of religious groups as such though these are undoubtedly affected seriously thereby. This is not the field where the major struggle is taking place. This fact is not altered by such incidents as the publicly expressed desire of the local *Tang Pu* of Shanghai to take over the Y.M.C.A. There is no national movement to take over or run any church or Christian institution: or, indeed, the institutions of any religion. One pertinent incident shows that the right of churches as such is not the main issue, nationally speaking. This *Tang Pu* of Shanghai, somewhat influential among such local Party organizations, proposed that religious organizations should not be permitted to gather Chinese youth and give them religious instruction. In this proposed prohibition were included "preaching halls." Furthermore, "organizations founded for the purpose of studying religions" were not to be permitted to enrol "non-adults of Chinese nationality." The Chekiang Provincial Department of Education presented a communication to the Ministry of Education at Nanking recommending

that steps be taken along these lines. Such action, if taken generally, would undoubtedly affect the liberty of the churches and other religious organizations as such. But the Ministry of Education rejected the recommendation on the basis that such prohibition of children under thirteen "from attending any religious service, is a measure contrary to the principle of religious toleration as well as to China's commitments to foreign states."* This attempt to limit the liberty of churches as such, even in seeking to educate children religiously, was therefore turned down nationally.

But when we come to the field of education the situation is quite different. Individual schools have, like churches, suffered from local persecution and despoilation. But in addition China now has a *national policy* looking towards the separation of religion and education. Even the Ministry of Education, when it rejected the above proposal to prohibit churches and similar organizations from giving religious instruction to children, urged that all children should be sent to registered or Government schools where such education might be received free "from religious bias."

This latter phrase, as a matter of fact, introduces the real issue in this struggle. China is set on so regulating education that Chinese children will grow up free from "religious bias." At present governmental educational regulations require that all schools register and that the study of or attendance upon religious exercises be *voluntary*. These regulations look on *all* schools (rightly or wrongly I shall not attempt to determine) as parts of China's public school system. One reason for this is the desire to insure that all schools shall so train 'for Chinese citizenship as to leave China's future citizens free from religious "superstition" or foreign influences exerted through religious training.

If existing educational regulations stopped here the problem would remain relatively simple. But they go much further! This attempt to free the Chinese child from "religious bias" is not a matter of sporadic extremist groups nor of local conditions only. It is a *national issue!*

IV. RELIGION AND THE CHILD.

It is evident, too, that one particular sector of the field of education is receiving the brunt of attention and attack. To universities no particular attention is being paid, though theological seminaries as such are being separated from university work in general. But so long as these higher institutions make all their religious activities voluntary they do not have much trouble. Then, too, the main issue is not with the middle schools as such. Local or provincial requirements do, it is true, affect these differently, in some cases more adversely than in others.

* *Chinese Recorder*, October 1930, page 622.

The Government has recently, however, issued a regulation permitting religious instruction in senior middle schools on a voluntary basis.

The real struggle centers in the primary schools and junior middle schools and thus concerns mainly children in their most formative years. In this connection Government regulations are most explicit. On August 29, 1929, new regulations were issued. Article 5 of Chapter I of these, in addition to reiterating the old requirement that religious instruction should not be *required*, stated that students in schools conducted by religious bodies should not be "compelled" or "enticed" to participate in religious exercises and that "no religious exercises shall be allowed in primary schools." The attempt has also been made in some places to prevent the giving of any religious instruction in association with schools of lower grade though this has not been made a matter of national regulation as yet. Furthermore, the Ministry of Education, Nanking, issued orders to all the Provincial Educational Commissioners aiming at forbidding the use of Christian literature in connection with schools except such as have to do with "selected courses related to the study of philosophy in senior middle schools and universities" because the presence of "religious books, papers, magazines and pictures in the Christian school libraries (are) calculated to stupefy the minds of the youth." All these regulations affect directly and primarily the Chinese child in his relation to religion, the attempt to isolate him from religious influences being thus most apparent in connection with his earliest school years.

To facilitate the carrying out of this purpose to isolate Chinese children from "religious bias" it has also been urged by the National Educational Association that primary schools be entirely under Chinese control and taught by a Chinese staff. This, while not as yet explicitly a matter of Government regulations, does belong to the national movement as such. However it is evident that this struggle over the relation of the Chinese child to religion heads up in the primary and junior middle schools. These happen to be the grades of education which are in the hands of provincial and local educational administrators. That China's present policy is directed mainly towards separating the Chinese child from religious influence or "bias" is seen also in the fact that on instructions from the Ministry of Education the Education Bureau of Chekiang Province ordered that the "schools and text-books issued by the Daily Vacation Bible School Association should be barred." This organization works, as a matter of fact, among the children. In this case the immediate difficulty was met by the organization changing its name.*

The issue is clear. Shall the Chinese child of the immediate future be isolated from "religious bias" so far as his or her education is con-

* *Educational Review*, April, 1930.

cerned? The purpose is, presumably, that when thus isolated the Chinese child will grow up without religion and perhaps indifferent or opposed to it. Much more might, of course, be said in detail about these regulations and their history. But enough has been said to show that in them China is raising a *national issue* affecting the future and, indeed, the freedom of the child. This latter point will be treated more in detail later.

V. THE CONTESTANTS.

The next question is, What groups are primarily concerned in this struggle over the religious liberty of the child? In asking this question I do not refer primarily to existing sectarian groupings in China. These are already well-known. It must in justice be recognized, however, that these confront the educational authorities, who are trying to work out an educational system for China, with a baffling situation!

So far as governmental regulations go they are intended to apply equally to all religious groups in China. In reality, however, they create a more difficult situation for the Christians who while numerically small as a whole when compared with the adherents of other religions in China are yet affected more vitally because, first, they have engaged more extensively in education than the others and because, second, they have, in general, linked their educational system more closely with their religious propaganda.

I admit that being a missionary it is the Christian problem that looms up most in my mind though I do not intend what I say to apply to that problem alone. Any solution to the problem of the religious liberty of the child in China must be viewed from the general situation rather than the particular Christian situation. More than one religious system is involved; Christianity itself being divided into numerous contingents which differ, often considerably, as to what they wish to put into religious education. It is this complicated situation as a whole that the government educators of China have to consider. The "religious bias" from which they wish to free the Chinese child appears, in varying degrees, in all these different and differing religious systems. The difficulty involved is, as Mr. Moling Tsiang, Minister of Education, said on July 24, 1930, in reply to the latest Christian petition anent the restrictive regulations, that "there is not only one religion," "If we allow," he goes on, "each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife." This tendency the Christian forces in view of their difficulty in effecting widespread cooperation arising in their divergent sectarian and theological ideas must recognize as having a basis of fact in their own experience. The difficulty as viewed by the Minister of Education in this same pronouncement is thus phrased:—

"To have elective (religious) courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request." That, then, is the inherent difficulty in the present situation as seen by China's educational leaders. Can religion be so related to education as to get around it?

The groupings of the contestants over the religious attitude of the Chinese child must be analyzed somewhat differently from what is done in the above brief reference to the varying religious systems concerned. Three such groupings are easily discernable. First, the sectarians; second, the anti-religionists; the first being most vocal among the Christians though not confined to them and the second being made up mainly of various Chinese groups. How far this latter group have the backing of the general populace is uncertain. It is evident, however, that some Chinese Christians sympathize with the general aim of separating religion from education *per se* and that when during the summer of 1930 various Christian organizations protested against the existing regulations the Chinese Press made little reference to their protest.

The third grouping is composed of moderates, perhaps numerically in the minority, inclined to work out the problem of relating religion to education in a new and experimental manner. Interestingly enough this third group is composed of Chinese interested conscientiously in advancing the policy of the Government in freeing Chinese children from "religious bias" and Christians as conscientiously interested in relating religion to education in some way. For instance the Minister of Education, Mr. Moling Tsiang, in his reply to fifteen Christian organizations as mentioned above, says, "that we should use religious teaching in the training for life," a statement made as a matter of fact by the Christian organizations, "is not far from the truth." He thus admits that in some way religion should or might be related to education. For the Minister of Education to make such an important admission shows that not all Chinese educationists envisage it as necessary to divorce religion *entirely* from education. Even among those educational and Party leaders pressing the present regulations there seem to be, as a matter of fact, two parties. One desires to eliminate religion entirely; the other would like to know how to relate the two without inculcating "religious bias". The moderates among the Christians comprise that group of educationists and others who are trying to live up to the present educational regulations and to promote in connection therewith the Christian spirit and some study of religion in general and Christianity in particular. It seems to be overlooked, however, that this third grouping offers an approach to a solution of the problem of wisely relating religion and education. In any event little, if anything, is being done at present to articulate them and work out the problem from their viewpoint.

VI. THE MOTIVES.

The two most prominent groupings in this struggle are, then, the sectarians, vocal mainly among the Christians, and the anti-religionists. That these two groups cannot hope to come together is evident. The motive of the sectarians is clearly evident, they wish to secure the privilege of planting their systems of thought, or their major features, in the minds of Chinese youth. In strict fairness Buddhists and others must be included in this grouping even though they are not as vocal as the Christians as regards protest. The motive of the moderate Chinese group is to eliminate "religious bias," which seems to be mainly a matter of sectarian propaganda.

The motives of the anti-religionists, shared to a considerable extent by the moderate-minded Chinese educationists also, call for further elucidation. Stated broadly the motives of those advocating the complete separation of religion from the education of the Chinese child are as follows. First, the Chinese educational leaders are affected by the old Chinese intellectual attitude to religion especially as it is deemed "superstitious." Space forbids elaboration of this point. But it is well-known that Confucian leaders have often in China's past inveighed against "superstition." It is evident, however, that these frequently repeated attacks in China's past on popular religious notions and practices have had little, if any, effect thereon. Even the several virulent attacks on Buddhism only temporarily hindered its growth in China. The present movement against "superstition" is not, therefore, entirely new. It is a resurgence of an old attitude in Chinese history. In so far as religious ideas were included in the Classics, the old school text-books, there was no attempt to exclude them from such education as was once given in China. It is likewise true that Buddhists, while active at many periods, never attempted any widespread system of propagandic education such as has been introduced into China by Christianity.

The present movement to divorce religion from education has two other and more modern motives. The first as given above may be only a subconscious influence: these latter are being consciously acted upon. The second motive is rooted in the western educational experience of the most prominent present-day Chinese educational leaders. The scientific emphases in their western education have strengthened their attitude against all that is "superstitious." Its philosophies have deepened their doubt of religion, so far as generally advocated at least. Then, too, the actual separation of religion from public education in some parts of the West has furnished them with an approach to this intricate problem in their own country. The existing uncertainty in the West as to the proper relation of the two adds also to their sense of the

"obstacles" inherent in any attempt to relate them. And since, up to date, they envisage all education in China as public they are attempting to follow a practise in the West which applies as a matter of fact to only part of western educational systems. So long as their own national public educational system is weak "private" schools will wield an influence on the future citizens of China too great to be ignored. In trying to understand their activities, therefore, we must keep in mind the influence of western practises, philosophies and controversies upon their minds. The movement to separate religion from education is a world-wide movement. Why this should be so we leave to western religionists to explain!

The third motive gathers up into itself the momentum of the other two and adds a sincere and justifiable desire to direct the education of Chinese children so that they will fit into the *New China* envisaged. This is the nationalistic urge! It explains the numerous educational regulations looking to the control of schools for Chinese in China being put into the hands of Chinese. It explains in part, also, some of the particular difficulties encountered by Christian schools as these and their systems of education and religious influences have been looked on—still are to some extent—as "foreign."

This triple motivation constitutes a strong driving force; and being coupled, as it is, to concentration on the relation of religion to Chinese children provides Chinese educators with a forceful and unified policy which though it is meeting with difficulties is becoming clearer and gaining rather than losing momentum. In the meantime the motivation of the moderate group is neither as strong nor as unified as to policy.

(To be continued).

The Original Vows of the Kitchen God

(竈王本願經)

TRANSLATED BY D. C. GRAHAM

(Continued from page 50, *Chinese Recorder*, January, 1931.)

THE Heavenly Honored One said, "The name is, securing knowledge by learning from people's minds.³⁰ This Sacred Book can be called The Original Vows of The Kitchen God, or can be called The Original Merciful Oaths Of The Kitchen God. If all will with sincere hearts receive and preserve it, not only can they escape punishment, but they can secure happiness also, and moreover can bear witness that this doctrine is true. You and the Immortal Bao

30. Securing knowledge through the study of what is in men's minds.

Ho should copy this Sacred Book and spread it abroad in the lower universe. Do not permit anyone to spoil it." The Immortal Lin Gi Miao Hua and the Immortal Bao Ho respectfully received the imperial legal decree, did obeisance, and receded.

Section III.

The Way Of The Only Original.

Once upon a time The Immortal Of Pure Virtue, The Immortal Of Pure Cultivation, The Immortal Of The Pure Marvellous, and The Immortal Of Pure Intelligence heard the proclaiming of the rules of this Sacred Book. Each doubted its import. Together they passed through the ranks of the gods and bowed down in worship before the law-throne. Then reverently they stood in order, not daring to ask.

The Heavenly Honored One said, "You four individuals, hearing me speak of the Sacred Book, should have perplexities. Let each make plain his meaning, and I will explain. The Immortal Of Pure Virtue said, "The Immortal Of Pure Cultivation, The Immortal Of The Pure Marvellous, The Immortal Of Pure Intelligence, and I, during the Long-han kalpa, first together cultivated ourselves, left our homes to study the doctrine, lived in the mountains forty years with a great deal of hardship, only hoping that the High Immortal would welcome us, but he did not do as we wished. At the same time we sacrificed our lives. We separated and dwelt alone, did not escape the hardships, and again took up our old occupations. In this way we cultivated ourselves thirty-seven aeons. After fifteen kalpas we met Lao Tzu (道君), who mercifully saved us, so that we were among the immortals. It is evident that it is very hard to become an immortal, and I bear witness that it is not easy. Today I heard. . . . The Heavenly Honored One proclaiming the Sacred Book, and saying that if everybody preserves and chants (reads) it, all will exhibit the fruits of Tao (道果), and the instruction of the Sacred Book will be communicated. Can it be as easy as this? Moreover, the fundamental natures of people generally are not first class. The purpose of preserving the Sacred Book they do not maintain with an undivided mind so that the results achieved can be secured promptly. Because of these things I have doubts. I dare pray that you explain."

The Heavenly Honored One said, "You have not understood the foundation (fundamental principles) of Tao (道). Tao in heaven and on earth spreads among men and creatures. For each image there is a name, none of which is unfitting. To separate from all mortals and seek Tao is to discard boats when seeking to cross a sea. Moreover, when heaven and earth give birth to people, and the forms of their bodies are still imperfect, then their true natures first congeal (become finished).

Saints and gods are few, and stupid people are many. The true nature (of men and gods) is the highest Tao. The high, true, superior holy (Tao) is all prepared, and it exists in each person. Why is it necessary to cultivate it? When one enters this world of dust, in what he sees and hears, in what he eats and meets, in all regions he differs from all others. Breasts are filled with hosts of demons, and arranged into battlefields. The leaders of evil are in authority, and the righteous retire and conceal themselves. This means that all hatreds will wantonly arise, and all devils will come and fight. When they have been victorious, they will not desist. When defeated, they will know no fear. When injustice arises, calamities will follow which will be without end. Because of this they will commit crimes without limits, which will become criminal cases. Highest Heaven is merciful and compassionate, strictly adds admonition, and opposes their oppression, causing it to discontinue. If people secure this Sacred Book, they will certainly fear, and since they fear, they will of course cultivate and investigate themselves. All former demonical hindrances will immediately recede and scatter. Outside demonical beings will not attack, and those inside will be transformed. All demons will leave their abodes (in men's minds), the spiritual hall (the mind) will then be pure and empty, and one's true master³¹ will then return. There will be no injury, and because of this the true master will use his power to command. The five rulers,³² and the hundred bones will be obedient to his commands, and will not go by the way of the demons or travel evil roads; serving parents in the right way, being truly filial children; serving the emperor in the true way, like a really good official; treating brothers in the right way, thus exhibiting true friendship; serving husband or wife in the right way, thus acting in accordance with true communion. Moreover, the true nature includes all (the good). This (true nature) in relation to the great Tao has a different name, but is the same thing. This nature cannot be seen, but in deeds it is manifested, and for the deeds there must be a name, and the name is Tao. They are not two things, for the manifestation of the nature is also what the Tao reveals. If all people eradicate evil ways and follow the true path, this is called the wanderer returning to his own home. The things in his own dwelling formerly possessed he does not borrow from others, nor seek outside (his home). He seeks a good road, and goes directly by that road. All these matters are Tao. All his words are righteous, and all his words are Tao. If only his nature is good, then his words are good, and if his nature is good, then he does good. If he speaks righteously and does righteously, then his breathing (conduct) is peaceful. No outside causes can move him. The completing of one's tasks comes from these principles. Proceeding according

31. The true master of one's mind.

32. Ears, eyes, mouth, nose, and heart.

to those principles, all in the world, those who are accustomed to be strong, those who are accustomed to be untrue or false, those who are rude, those who are accustomed to be proud, those who are puffed up and all the day criticize, such people provoke criticism and do evil, and they themselves do not know it. The merciful hearts of the gods develop on seeing this, and plans to transform them develop in consequence. When there is one less evil person, there is one more good person. When you transform one into a good person, then the world has one less harmful person. One by his own goodness leads others to be good. All people have some goodness. If we exhort each other, then from ourselves to our families, from our families to our nation, and from our nation too all under heaven, all between the four seas, even of other races, will be transformed, and the world will be settled and peaceful. The two powers (yin and yang) will become settled, and the five vapors³³ will be harmonious. From these beginnings one thinks about and becomes conscious of his wrongs, changes his evil to good, and so comes to see his original nature. It works in this way. But all people have this nature, and this nature and goodness terminate together. The disposition to love goodness and hate evil is universal, and so its effectiveness is thus speedy. The minds of the holy gods and the immortal Buddhas are one in principle. There is no other way to become an immortal and bear witness to Tao. If you cause people to leave the world and ordinary affairs to develop into immortals, then, although their bodies are unoccupied, the cares of their hearts are hard to extinguish, and they will meditate upon their former states of existence. Such things will constantly disturb them so that they will not cultivate their virtue. Their foundations will not be firm, and there will be no results by way of saving the world. It is also hard to move others. The Superior Holy High Immortal with a merciful heart manifests the profound power of his vows, nourishing mortals to perfect peace and lifting up the people, embracing them in his bosom, hoping that men will live in peace and beware of danger, and that they will think about calamities and prepare against them. Such an anxious heart³⁴ is not in order to perfect himself. It is because the Kitchen God constantly descends to the earth and does not evade that which is not clean, nor shrink from being troubled. He does not decline trifling annoyances. He doubtless has compassion on all mortals, causing them to have plenty to eat, to have warm clothing, the aged to have the means of coming to a fitful end, the strong to be useful, the young to be able to grow up, diseases and pestilences not to arise, demons and spooks not to appear, bringing it about that there is a little of true nature everywhere, and causing the great Tao to fill the heaven and the earth, and to

33. Proceeding from rain, sunshine, heat, cold and wind.

34. On the part of the god.

penetrate the whole universe. You should cast out evil from your hearts, so that each one will be without fault and the labor of the past calamities and troubles will move the Prince of Tao (Lao Tzu). If there is no one to guide, the thousands of mortals of all kalpas will endlessly remain on the unoccupied mountains, gradually become disheartened, and then become lost. Since they are badly lost, they will again do evil. When they have done evil to the limit, then they will perish at the bottom of hell. How pitiful this is. When one is truly prepared, he will doubtless enjoy the happiness of heaven in peace, or else plan to help save the world."

The Immortal of Pure Virtue, The Immortal of Pure Cultivation, The Immortal Of The Purely Marvellous, and The Immortal Of Pure Wisdom, on hearing

The Heavenly Honored One speak thus, were so afraid that they sweat, wept with flowing tears, worshipped with nine prostrations, and addressed

The Heavenly Honored One, saying, "We lowly ones are stupid, not having heard the great Tao, and only thought of completely preserving ourselves, but planned wrongly. If it were not for the compassionate thought of

Lao Tzu, and the mercy of The Heavenly Honored One, this heavenly happiness could not last forever. We vow to protect and to preserve this Sacred Book, and to spread it throughout all the world, causing all the people to secure its help, and every person to become an immortal. The marvellous uses of this Sacred Book are extraordinary. We presume to entreat

The Heavenly Honored One to extend abroad the reception of all the marvellous uses of this Sacred Book, causing all under heaven, and future generations, and all mortals both male and female to know its benefits, coming with joy, unwilling to discard it lightly."

The Heavenly Honored One said, "If all receive and keep this Sacred Book, they should first burn incense, and respectfully face The Kitchen God, making vows that they are willing, according to the virtues of this Sacred Book, universally to save from all the calamities of this world; that they will save all mortals in accordance with the merits of this Sacred Book; that they will in accordance with the merits of the Sacred Book save all the sinful demons in hell; and that they will in accordance with the merits of this Sacred Book save all the birds and the walking creatures of the world, and all creatures that possess some knowledge. Such are the vows that they should make. The mouth should read, the mind aiding, and the body performing with its strength. Then all the gods of the Kitchen court will come and protect their thoughts. If they meet many robbers, or soldiers oppress their district, and they sincerely meditate on this Sacred Book, then a thick

fog will fill the sky, and in the fog will be soldiers in armor, hidden, then revealed, appearing and disappearing. When the thieves see it, they will regard them as marvellous soldiers, and will hurry away in fear, not daring to enter the locality. If they meet with rains at inconvenient times, and on an altar or in a temple or in a home they devoutly repeat this Sacred Book, then they will secure heavy rain at the proper times. When there are pestilences, then if they devoutly read this Sacred Book, all the gods of the Kitchen Court will scatter everywhere in the rivers, creeks, springs, and wells the universally-good-marvellous-medicine (廣陵妙劑), so that when mortals drink the water, more marvelous than efficacious medicine, then they will immediately be clear and happy (cured). If people have the various diseases, and are unable to rise from their beds, then if they will devoutly repeat this Sacred Book, including all who are bed-ridden and sick, when they hear the sound of this Sacred Book it will be as if they heard the music of the immortals. Their illnesses will depart, and they will be completely healed. If any pass through a dangerous place on a boat, and winds and waves arise, if they quickly repeat in their minds a sentence of this Sacred Book, or three, or five, or a few tens of sentences, the gods of the water kingdom will immediately appear and protect the boat, ferrying it across the dangerous waves, and then, if the persons who are repeating this Sacred Book say in thanks, "You have troubled yourselves," the water gods will depart. If mortals meet tigers or leopards who try to catch and eat them, and they quickly repeat this Sacred Book, or just call, "The compassion of the original vows of the Kitchen God", then all evil animals will become tame and humble. If any people have no descendents, and they promptly speak the law, causing themselves according to the law to receive and to keep this Sacred Book, they will then beget worthy sons. If at childbirth one devoutly repeats this Sacred Book, then the birth will be easy, and the child and the mother will be free from illness. If one considers that the sins of men are heavy, and that on death they must go down to hell, and he decides to repeat devoutly this Sacred Book, then the sinful souls, if they are on the sword mountain, will be as if on a level plain, and if they are in the boiling cauldron of oil, they will become quite cool. They will escape the punishments of hell. Those who hear the sound of this Sacred Book will repent, and will be able to avoid destruction. In places where this Sacred Book is read, if there are mountain brownies, bogies, foxes, or spooks, they will hide far away. If you are able to put your confidence in and respectfully listen to the sound of this Sacred Book, you will suddenly awaken to a realization of the evils of the past, and this is all because this Sacred Book is a most precious short way to the witness of truth, an efficient medicine to save the world, and a precious raft to save from difficulties. When one reads this Sacred Book, all the Buddhas clap their hands, the

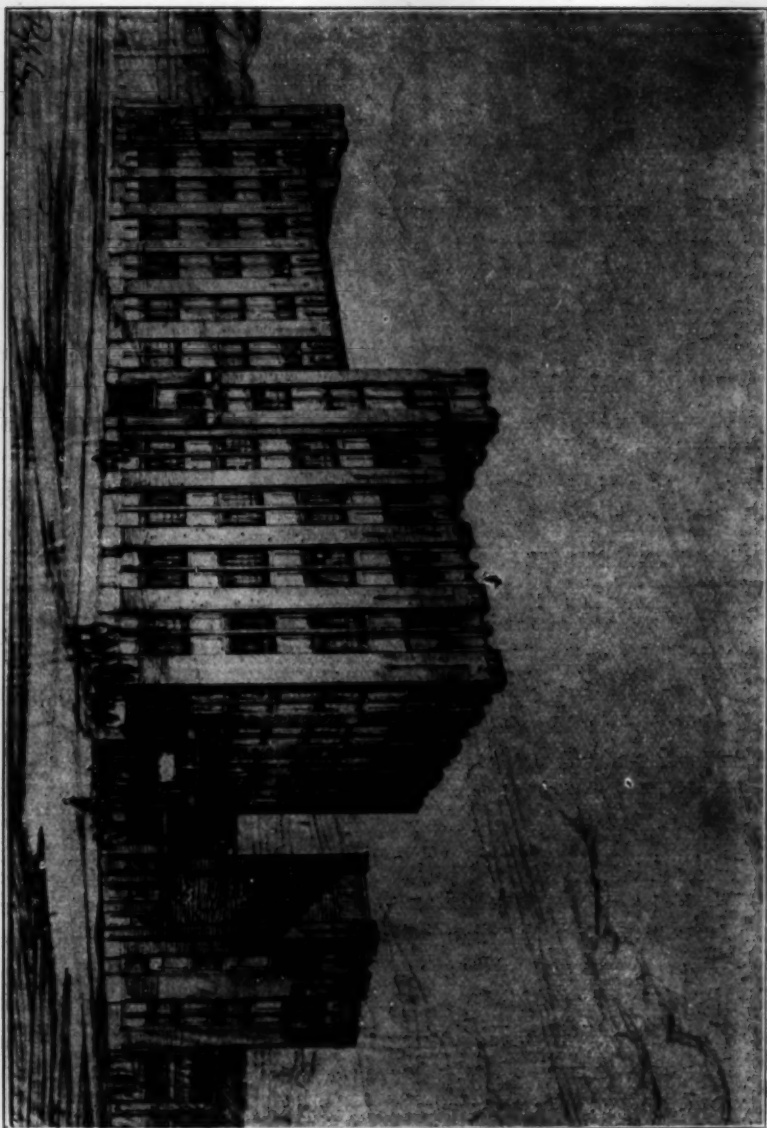
immortals fold their hands (in worship), all the gods do obeisance, and demons and spooks prostrate themselves in order to read and preserve it. Since you have this efficacious communication, protect well this Sacred Book, propagate it, cause future generations to develop an affinity for it, and proclaim abroad its marvellous uses. Your merit, through giving this Sacred Book, shall be transmitted without decay." The Immortal Of Pure Virtue said, "Among the people of the world those having faith are few, and there are many doubters. Even if they are able to read it, many of them are not reverent. I truly fear that they will revile the words of this Sacred Book, and so will commit crime. I wonder what plan The Heavenly Honored One has to cause them to obey it."

The Heavenly Honored One said, "Although men are extremely foolish, who does not desire to live? Although people are extremely evil, who does not fear death? The merits of this Sacred Book can cause people to live long, and protect their lives. Who will not believe and receive it? Those who read and preserve this Sacred Book, if they can be pure, and on the altar burn incense, light lamps, and give offerings, and for twelve hours read it kneeling, observing the ceremonies very correctly, or if when travelling or on ships when it is inconvenient to burn incense they are able to repeat it devoutly in their minds, then it will be efficacious. For a literary man cultivating himself, it is truly fitting to receive and preserve it. One should explain it to his sons and daughters in the women's apartments. Incense can be burnt, and this Sacred Book can be read. My speaking about this Sacred Book is in the hope of saving the world and benefiting people. If the restrictions are too stringent, those who are beginning to read it will not dare to proceed, and on the contrary it will hinder their renewal. In protecting this Sacred Book, seek only that men do not make it filthy or spoil it, and that is sufficient. This is surely not too strict." When The Heavenly Honored One had finished this Sacred Book, at once the music of the immortals surrounded them, and heavenly flowers fell down to earth. Immortals innumerable, and all the gods, looked up at his regal form mounting into space and returning to the void. The four great immortals looked into space and worshipped, believing, receiving, and obeying.

The original vows of the Kitchen God were at first propagated by the Original (Heavenly Honored One) to save all men so that they could escape calamities. If they receive and preserve this Sacred Book, they will receive benefits unlimited, and the eight holy ones, surpassing all, will mount to Ta Lo Heaven (大羅天).

Great Holy One, send down light to welcome the great Heavenly Honored One (Repeat three times).

The end of the Sacred Book of the Original Vows of the Kitchen God.



NANTAO INSTITUTE, SHANGHAI.

(See page 124)

Our Book Table

HISTORY OF CHINESE POLITICAL THOUGHT. LIANG CHI-CHAO. *Translated by L. T. CHEN. Kegan Paul Trench, Trubner & Co., Ltd., London. Harcourt, Brace & Co., New York. 15/- net.*

This book is the product of a mind immersed in China's deepest and best lore and acquainted also with western thought. It gives, therefore, an illuminating interpretation of the values and principles on which, according to China's best-known thinkers, government and social aims should be based. The "Biographical Introduction" describes the author as "an iconoclast of old standards, a pioneer in new scholarship. Discontented with the past he was ever venturing into new explorations." Hence "the fiery energy" of his numerous pamphlets "awakened among his fellow countrymen a burning zeal for political reform:" out of his heart sprang one of the roots of the Revolution! This aspect of Liang's influence may, however, easily be overemphasized. He stood staunchly for maintaining China's ancient values as well as appropriating new ones. He scored the superficiality of "youngsters who gain a smattering of Western learning" and then "deprecate their ancestors as ignoramuses." "Our problem today is," he said (page 139) "rather how to apply the excellent teachings of our forefathers to present-day conditions, and to realize their lofty ideals." In consequence the westerner, for whom he did not write originally, may learn in this volume something of the permanent values in China's heritage.

Most carefully the author compares the teachings of Confucius, Mencius, Hsuntze, the Taoists and the Legalists, criticizing each where needed, always standing staunchly for the general superiority of the Confucian principles and yet recognizing where all converge on the development of personality as their main aim. The Legalist school based its view "on a dead, static, mechanistic and materialistic conception of life," all of which were attacks on the "Confucian belief of personality." The Taoists, also, while calling men away from "concerns of external existence in order to strive for the perfection of the inner life" (page 84) nevertheless "instead of seeking the social laws of nature in human life and activities, (tried) to make human life conform to laws of the physical and biological world." Mr. Liang's analysis of the ideas of Motze is most discriminating. While recognizing that in contrast to Confucianism he is utilitarian yet his utilitarianism, he states, is founded not on individual profits but on that which "profits the whole of mankind" (page 102). Hsuntze believed also in the "building up of personality" but he transformed the "living ethics" of Confucianism "into a dead ethics" a fact that gave rise to "all criticism levelled (at Confucianism) in later days." Mencius put together the pursuit of personality—values and material welfare—the one being impossible without consideration of the other. To him "all things proceeding from the desire of gain (were) sources of sin" (page 58). His main attack was on the acquisitive motive. (page 56). In Confucianism the human relationship "becomes (intellectually) common purpose: emotionally it takes the form of fellow feeling" (page 39). "Reciprocity is based on strict equality of relationship" (page 42). "The cultivation of personality is the root of everything" (page 51). "The Great Commonwealth is the fullest expression of the perfect personality of the Universe" (page 45). High ideals indeed!

A short chapter on theocracy shows the development of the Chinese idea of God from one having "purpose and personality" (page 144) to the

"idea of a philosophical God" (page 146). "The God of religion became nature in philosophy" (page 147). To read such thoughts in connection with political philosophy is to realize how much there is in China's heritage on which to build the idea of a Kingdom founded in personal relations to God. In thus making available to those who do not read Chinese the thoughts of such a clarifying writer Mr. Chen has rendered valuable service towards the better understanding and appreciation of China. Missionaries, especially, should read and ponder this book.

CHINESE LABOR. FANG FU-AN. *Kelly and Walsh, Ltd., Shanghai. Mexican \$6.00.*

This book aims to tell something of the situation, needs and new aspirations and gropings of workers in China, mainly factory workers. The growth of labor movements and their relative numerical strength are carefully treated though the author is doubtful as to the extent of the influence of Communism as such in this connection. Much statistical information is given and many moving insights into the often degrading conditions under which labor must go on in China are provided. These insights into labor conditions are more satisfactory than the statistical information as this latter is unavoidably incomplete and hence inconclusive. The fundamental causes of the Chinese labor movement are given as "cultural, political and socio-economic" (page 13). It is suggested that the total number of unemployed in China is 158,740,000 or 39.68% of China's population. A staggering estimate indeed! But only an estimate after all! It is interesting to note (page 31) that women workers in Shanghai (factory workers mainly) constitute about 56% of the total number and children 9.2%: figures for a few other cities are about the same. Naturally China's labor problem is, in certain centers at least, as much a female as a male problem. Though various allowances are made for pregnant women workers they not infrequently give birth to their children in the factory concerned. Then one reads of women who tend their homes during the day and take the place of their husbands in the factory on the night shift. Housing conditions, too, are often almost indescribably unhygienic though actual incidents are cited in description thereof. The main reason for labor difficulties is found to be economic. In Shanghai, for instance, 77.5% of unemployment is charged to this factor. The growth of labor organizations, the number and development of strikes and cost of living together with the distribution of wages over the usual necessities are all treated statistically. But rarely are the statistics other than estimates and hence, as the author admits, inconclusive. Different sets of statistics come out with different results. And one realizes in reading what is given, the often baffling complexity of China's problems when it comes to attempts to deal with them in a scientific or statistical way. One estimate of the present population of China is based on six per family and another on five. The latest figure for the population is frequently given (see page 14) as 492,808,000. But it is not the only estimate referred to. This high figure throws into bold relief some of China's labor problems but it leaves one wishing that something more definite could be found out about China's population. In spite, however, of these unavoidably statistical deficiencies the book gives valuable insight into labor problems and conditions in China. It suggests in a tentative manner, also, that these contain the possibility of an agrarian or labor revolution. As to the solution of China's enormous economic problems

the author is naturally not certain. "Is industrialization," he asks, (page 115) "the solution of unemployment or rather of the population problem?" He is inclined to think that such industrialization will not furnish enough work for the "500 million living souls of China." "At present," he adds, (page 115) "approximately . . . 70% of the entire population (is) living under the poverty line." Inevitably, therefore, he emphasizes the necessity of birth control alongside industrialization. In any event no government or group, foreign or otherwise, can lightly and easily solve China's economic problems. That these are being tackled the various kinds of labor legislation given in the end of the book prove. The hugeness and complexity of the task should create sympathetic patience with China's attempts to find solutions, a process which must inevitably move slowly.

THE OLD CHINA TRADE. FOSTER RHEA DULLES. *Houghton Mifflin Company, Boston and New York. Gold \$4.00.*

This book deals with the beginnings of American trade with China. Soon after the American Revolutionary war ended adventurous American seaman dared to challenge England's hold on the China market. The first boat sent out was a 360-ton privateer: others even smaller came. The woods of New York and New England were scoured for ginseng, the north-west coast for skins—mainly otter—Hawaii almost denuded of its sandalwood forests, seals off the coast of Patagonia and south of Cape Horn robbed of their fur, the South Seas furnished *beche de mer*—all to pamper Chinese tastes and wrest some of China's trade. Americans also participated in the opium traffic though they handled only a small proportion of that devastating commodity. Olyphant and Co., the firm that brought the first American missionaries to China, alone held out against it. First the British sacrificed a gunner and the Americans a seaman to Chinese demands for justice in order to save trade. All this meant daring adventure and tremendous risk! But apparently the high profits gathered in these early years stimulated romantic imagination as well as cupidity. Those, too, were the days of racing clippers. In May, 1866, five vessels sailed from Foochow for London. The *Tae ping* won this 16,000 miles race by *twelve* minutes! Though written with an historical motive this book gives us much of the glamorous adventurousness of those early days and something of the beginnings of the present-day diplomatic situation. Because the Americans were not satisfied with the *status quo* in 1842 they requested Kiying that the "trade and citizens of the United States be 'placed upon the same footing as the merchants of the nation most favored.'" Kiying replied, "Decidedly it shall not be permitted that the American merchants shall come to have merely a dry stick." Here is the seed that fifty-seven years later flowered as the "open door policy!" It was one phase of the struggle for equality of treatment which brought war between these western traders and China though opium was the match of trade which lit the flame. Though the Chinese classed women and weapons as equally dangerous to the welfare of China and taxes and "fees" of all kinds were many and heavy yet Canton bore a fair reputation as a port of trade and the faults which led to the clashings were not all on one side by any means. It is interesting to note that in the United States "opium smuggling excited tremendous concern for the welfare of the benighted heathen (though they had said most about the moral issue involved in this "nefarious trade") of far Cathay,

and throughout the country the discussion raged as to what should be done to bring the Chinese within the fold of Western civilization." Today that brief reference to missionary interest seems to bear a slightly ironic tinge! This story ends with the Treaty of Wanghia which while it ushered in a new era in American trade with China also ushered out its Romantic lure.

THE LIFE OF CHINGIS-KHAN. B. YA. VLADIMIRTSOV. Translated from the Russian by PRINCE D. S. MIRSKY. Houghton Mifflin Company. Gold \$2.50.

Chingis-Khan is another of those Asiatics who by the sheer magnitude and magnificence of their exploits stir the fascination of each succeeding generation. They live in men's mind in spite of time and change! From being a member of an almost outcast family Chingis passed to where he ruled a widespread empire which stirred and rocked most of the world. As a builder of empire Chingis stands out among the romantic figures of all ages. This volume presents him as a stern disciplinarian, an organizing genius and a lawmaker, though he also fitted his schemes and laws into his age and the heritage of his people. Being an attempt at biographical history this volume lacks somewhat of the "breathless adventure" that characterizes a book like that of Harold Lamb's "Genghis Khan." It is perhaps for that reason more useful as a book of reference. The author, however, admits that the authentic sources for a complete history of this stirring personality are rather meager. Nevertheless he has managed to build up the picture of a virile and able character, the blots upon his escutcheon being only those of his age and not due to personal meanness. We found the book interesting to read since while it lacks somewhat of romantic hues it enables us to see through the meshes of history a person who moved towards the high destiny his mother set for him and who utilized often discouraging circumstances to work out his own plans. It also reminded us that empire builders are after all ephemereal as the Mongol Empire, like many others, soon broke up.

CHINA. *The Annals of the American Academy of Political and Social Science.* November, 1930.

In thirty-nine articles and 430 pages this issue of the ANNALS treats of most of the aspects of present-day China with the exception of its religious life, though one article, written by K. S. Latourette, deals with "Christianity in China." This latter article, however, goes very little into the outstanding present problems of Christianity in China. Slightly more than two-thirds of the articles are written either by Chinese—only fifteen percent actually—or westerners who have lived in China. While full of valuable information the articles, with the exception of one by Dr. T. Z. Koo on "China in the Remaking" and another by Edward Bing-Shuey Lee, on "The Three Principles of the Kuomintang," do not seem, to one immersed in the immediate problems of the day, to touch as closely as they might upon impending and most pressing issues. Nevertheless we most heartily recommend all to read carefully this assiduously collected material. Taken together the articles cannot fail to promote understanding of and sympathy with struggling China. They show, furthermore, that the China the West must now deal with is vastly different from that which they met and conquered several generations ago. The publication of so comprehensive a series of articles is proof also of a rising desire in the United States for information on China different from that given in casual and frequent press scareheads. That this is a fact we have reason to believe from information received from other quarters.

SHORTER NOTICES

PALESTINE IN PICTURES. *Introduction by C. E. RAVEN. 221 pages of illustrations. 10/6 net. W. F. Heffer & Sons, Ltd., Cambridge.*

This is a collection of very interesting and well-taken photographs, although the process of reproduction from the originals leaves something to be desired. Nevertheless, the price is probably the reason. There is a separate Index of the plates in the end of the book. The work constitutes a valuable collection for those who would like to visualize the country, the life, the architectural work and the scriptural associations of Palestine. It is not only well worth possessing on the part of the missionary for his own entertainment and information but would also furnish most interesting material to Chinese Christians who so often visit our homes. The photographic work is excellent, the plates are clear and well done, with a slightly warm brown tone to the print that is much more satisfactory than the colder tone of the black.

R. F. F.

A PARSON'S DILEMMAS. *Rev. T. W. PYM. Student Christian Movement. Pp. 126. 3/6 net.*

Anything written by Canon Pym, who is well-known for his books on the relation of the Christian life to the newer psychology, deserves attention. The present volume contains six lectures on Pastoral Theology delivered in the University of Cambridge to candidates for the ministry. They are as searching as they are unconventional, and are addressed to the moral and religious situation of our own day and of that which lies immediately ahead of us. Nothing could be more timely.

E. F. B-S.

EMERSON AND ASIA. *FREDERIC IVES CARPENTER. Harvard University Press, Cambridge, Massachusetts. Pp. 282. Gold \$3.00.*

Emerson was one of the first Westerners to explore the Wisdom of the East, and the ten chapters which comprise this book tell the story of his increasing interest in, study of, and borrowings from the Neo-Platonists, the Brahmins, the Persians, the Arabians, the Zoroastrians and the Confucianists; and they show the new philosophy of life which was formed in the mind of Emerson as the result of this blending of the wisdom of the East and the West.

E. F. B-S.

JESUS: SEVEN QUESTIONS. *J. WARSCHAUER. The Pilgrim Press, Boston. Pp. 302. Gold \$2.50.*

This book was first published in England twenty-two years ago and was then modestly offered as "a learner's essays", in the hope that it would "show that when modern criticism and modern thought have obtained a full hearing, the essential verities of our faith would remain, not only unshaken, but more firmly established." The answers to the seven questions are a well-balanced combination of learning and reverence. The re-issue of the book, without alteration, in America at this late date suggests that the author stands in the main by his earlier positions.

E. F. B-S.

REVITALIZING RELIGION. *ALBERT EDWARD DAY. The Abingdon Press. Pp. 132. Gold \$1.25.*

The author, who has had considerable and varied experience as a pastor, in village, town and city centres, displays a penetrating insight into the minds of the men and women of our time and in the twelve chapters which comprise this volume he sets forth in a clear and vigorous style those aspects of the Christian message which he regards as most pressingly needed to meet the situation. He holds the modern standpoint in theology, is possessed of the passion for social righteousness, and, while the ideas are all familiar, his arguments are enforced with abundant illustrations drawn from the life of our day.

E. F. B-S.

SERMONS ON BIBLICAL CHARACTERS. *CLOVIS G. CHAPPELL. Doubleday, Doran & Company, New York. Pp. 194. Gold \$1.00.*

Here is no dry-as-dust volume of sermons, but sixteen living sketches, in popular form, of as many selected characters from the Old and New Testaments. The author

displays considerable insight and originality and has the gift of enforcing the permanent and practical truths exhibited by the attitudes to life and work of his subjects. Some or all of these sketches might well be translated into Chinese, not only for the preaching materials they supply, but also as an example of the way in which such materials may be profitably used.

E. F. B-S.

"WHAT WE BELIEVE." *Modern Churchmen's Union, The Church House, Westminster, London.*

A series of twelve pamphlets, issued at one penny each, giving constructive and definite statements of belief in God, Creation, Evil, Providence, the Gospels, Jesus Christ, Immortality, the Atonement, the Church, Modernism, Reunion, and the Core of Christianity. Each is written in designedly simple language by different Parochial Clergyman of the Modern school which holds that "the religious teacher ought to be as honest as the man of science."

E. F. B-S.

"WHAT THE DOCTOR THOUGHT." Sir JAMES CRICHTON. *Broune, Ernest Benn, Ltd., London. 284 pages. 7/6.*

This is a melange of nocturnal reminiscences, musings and memoranda, made at the end of the day's work by the doctor. There is no order in the arrangement of the material. The subjects dealt upon are invariably brief, ranging from a paragraph or two to a page or more.

If one had nothing else worthwhile to read, and time were hanging heavily on one's hands to the degree of boredom, the reviewer might recommend it. It has just occurred to the reviewer that it might do useful service on that little square center table which you find in the waiting room of your dentist or doctor. I believe that is a splendid idea, and I would recommend it to our dental and medical practitioners as a worthwhile purchase for the benefit of their waiting patients.

As for the rest of the readers of this review, my advice is don't buy it. Continue to read *Punch* instead.

A. R. K.

"GEISTER GAMES." By EDNA GEISTER. *Richard R. Smith Inc., New York. 176 pages. U.S. \$1.50.*

This is another collection of games for social occasions by the author of "Ice Breakers", "What Shall We Play" and other books of similar nature. This volume is composed of a large collection of games, mostly for indoor gatherings.

This is not at all a collection merely of old games and stunts with which we are all familiar; but there are many new ones which will help many hostesses and stunt leaders to provide the maximum of fun and laughter for an evening's entertainment.

A. R. K.

LIGHTED WINDOWS. By EMILIE LORING. *The Penn Publishing Co., Philadelphia, U.S.A.*

"Lighted Windows" is a beautifully and interestingly written book of love, hatred and hardships with an Alaskan Engineering Camp as the background. The characters are vividly real, and the book itself demands the whole attention of the reader. Bruce Harcourt, the hero of the novel, is desperately in love with his boyhood friend Janice Trent with whom he is living in a trial marriage. He dare not tell her of his love. In the meantime a murder is committed and after several are suspected, the assailant is captured and Bruce and Janice finish the story with full understanding of their mutual love for each other.

E. L.

THE SKETCH BOOK OF THE LADY SIE SHONAGON. *Translated from the Japanese by NOBUKO KOBAYASHI, with Introduction by L. ADAMS BECK. John Murray, 50 Albemarle Street, London, W.1. 3/6 net.*

This is a book of the series of the "Wisdom of the East Series." It is the diary of a Japanese Lady-in-waiting kept during the ten years of her attendance on the Empress, circa 1000 A.D. It is full of ideals, philosophy, poetry, and wisdom and is very charmingly written. The translation is quite faithful to the original "concealing nothing, and extenuating nothing, never dreaming of publication nor of a posterity in which she had no concern."

E. L.

THE PURPLE SEA. FRANK OWEN. *The Lantern Press, 45 Astor Place, New York City, U.S.A. Gold \$1.50.*

This is another of Frank Owen's quaint little books containing eleven short stories. They are little jewels of the imagination and make fine reading for all lovers of Chinese fairy-tales. They are full of understanding and charm, and are fancifully touched by the supernatural,—flowers, poems, music and jade are all interwoven with rhythm and beauty. For every reader that is really interested in Chinese folklore this book is highly commendable. E. L.

FLAME OF THE FOREST. MARGARET PETERSON. *Ernest Benn, 154 Fleet Street, London, E.C.4. 7/6.*

In this story of Africa a group of foreigners, official and civil, become involved in the machinations of an old purveyor of magic and his grandson who is trained in modern medical science. This combination of characters enables the author to deal with the conflict between foreign notions and the older African ways. This struggle becomes acute in the young African doctor who finally commits suicide in order to kill off his old self. At points the story is quite weird. The characters are all fairly natural.

FIRE OF YOUTH. MARGERET PEDLER. *Hodder and Stoughton. 7/6 net.*

In the background of this story is a woman who married a man older than herself and attempted to continue to enjoy, in indiscreet ways, the affection of her youthful lover. Result, shipwreck! The heroine is another woman who likewise agreed to marry a man older than herself but was eventually saved from the mistake of her shadowy example because of the generosity of the older wooer and the impetuosity of the genuinely loved and more youthful aspirant for her hand. In the latter case the impetuous "fire of youth" burns through the mistaken ideas which made the first error and came near creating the second. A good tale with here and there a touch of romantic fire.

Correspondence

Missionary Visitors in Jerusalem.

To The Editor of

The Chinese Recorder.

DEAR SIR:—I have come thus far on my way home having spent a week in Cairo before coming here. I leave on Monday by the Trans-Continental Overland Route through Damascus, Constantinople, Berlin and thence to London.

In Cairo, while at a loss to know where to stay in Jerusalem I heard, quite accidentally, that Major Lee Spratt, who was in Shanghai working for the British troops under the Soldiers' Christian Association, was doing similar work in Jerusalem and had a home where he entertained missionaries and others who were visiting the Holy Land. I cast myself upon him quite

unannounced and have had most kindly treatment from the Major and his good wife. They have a beautiful home where I have a fine room. The Major is an encyclopedia of information regarding the antiquities of Jerusalem and ways and means of reaching desired places. He and his good wife have done all that the best of friends could do for me and—I am almost ashamed to tell it—the charge for accommodation is only from six to eight shillings per day. Friends from China travelling this way will find it to their advantage to correspond with Major Lee Spratt, Todd Osborn House, Deir Abu Tor, Jerusalem.

Yours truly,

J. DARROCH.

December 10, 1930.

The Present Situation

NANTAO CHRISTIAN INSTITUTE

The new building of the Nantao Christian Institute, Great East Gate, Shanghai, was formerly opened by a Dedicatory Service on Sunday, November 16, 1930. The three Presbyterian churches of Shanghai and those of other communions were well represented. At a popular meeting on the next day addresses and letters of congratulation from government officials, and delegates from similar organizations were presented.

Thus was passed another milestone in this welfare work which aims to bring the principles of Christianity to bear upon the life of a congested community. It was started twenty-three years ago by a group of three Chinese and two Americans. No funds and no workers were available at the time. To recount the steps by which the Institute now finds itself owner of two valuable pieces of land and a four-storey building of eighty-eight rooms, is to record God's leading on through ever recurring difficulties which often threatened the existence of the work. The hearty response during the recent campaign for contributions toward the annual expenses revealed the place this work has made for itself in the confidence of the people. The annual budget is in the neighborhood of twenty thousand dollars, half of which is provided locally and half from abroad.

Though the new building is large already no small difficulty has been experienced in finding accommodations for the regular activities of the Institute. Commercial classes on the first night enrolled twice as many students as had been provided for, the Dramatic Club of business men of the locality, and the Bankers Club were with difficulty given rooms, while the Boxing Club has had to be satisfied with a closet.

There is a three-story clinic building. It contains waiting, drug and daily clinic rooms, a doctor's consulting room and living apartments for nurses on the third floor. A nominal fee of a few coppers puts medical service within the reach of the most needy. Visits in the homes by the nurses, vaccination campaigns, health exhibits follow up this clinic.

The main building contains a lobby reading room and leisure offices. There are also white-tiled bathrooms for men convenient to the gymnasium. The gymnasium serves also as a hall for lectures, concerts, movies and community gatherings. Twenty schools use it for matches.

The beautiful Helen Coan Nevius' Memorial Chapel is typical of the aim to keep religion at the heart of the work. Evangelistic meetings for men and women, Sunday schools, Bible classes and a service in English for high school students are the specific ways of carrying out this purpose.

On certain days of the week two or three hundred children from the streets fill both floors of the kindergarten for supervised play, exercise, study and story telling. Here girls' clubs also meet. Seniors from the Lowrie High school assist in this. Well-equipped bathrooms for babies and women are also provided. There are also apartments for women members of the staff and dining room and rooms for men workers.

A roof garden offers various possibilities for old and young. From this one enjoys a marvelous view over the city as it stretches away for miles in all directions. As one looks down on the expanse of jumbled roofs surrounding the Nantao Institute and recalls the crowded alleyways one

has come through to reach it one realizes that this work of service of the Church for the welfare of its community is set in a field of unlimited opportunity.

EMMA SILVER.

PROGRAM OF A VILLAGE "HOME WEEK"

"Home Week" meetings were recently held in the country around Liaochoo, Shansi. A brief outline of what was presented and discussed is given herewith.

The introductory subject presented the home as the foundation of society, and society as the root of the government. The habits of the home become the established customs of society. These in turn determine what the government is. The personality nurtured in the home becomes the leader in society and the power in the government. Social habits such as lack of etiquette, untruthfulness, undependableness, waste of time and possessions with no adequate conception of the value of money, untidy and uncleanly habits are all habits established in the home. If the government and society are to be transformed the transformation must begin in the home with special emphasis put on training the mother.

What then shall each home do to make itself a power for good? Why are there so many deaths in China? Why so many Chinese illiterate? Why such a dearth of outstanding leadership? In addition to answering such questions some of the important things to think about are home hygiene, home child training, home influence and example of parents, home worship, home Bible study and religion, and home entertainment.

Home hygiene deals with the making of a strong body. Uncleanly or distasteful habits formed in the home go with the person through life. Bodily habits of cleanliness are necessary for two reasons. First, they make for a strong well body and second, they help to establish us with the highest cultured people from whom we can get help to go higher. Uncleanly habits do just the opposite.

To be able to supply the body with its needs and keep a good home one must learn the proper use of money, possessions and time. Too many Chinese are poor because they do not know how to be rich. Economy in the home is essential. Even though many Chinese homes are poor they have little idea of saving things and being economical. Children should be taught to save money rather than for the mother unbeknown to the father to give the child extra money just because he wants it. All money should be spent with the sanction of both parents. If a child wastes one copper, as a man he may waste a dollar.

But most important of all is the proper use of time. Of this no one seems to have any idea: "Never put off until tomorrow what you can do today" seems to have been changed to read "Never do today what you can leave until tomorrow." What I have seen seems to be like this, "Never think about a meal until time to prepare it; never think about preparing kindling until you are ready to burn it; never prepare winter clothing until you have shivered with cold several days."

The worst criticism I have on the use of time is that there is no goal ahead, nothing for which to strive. Folks just go on and on until they die, some early and some late. It all makes no difference! They are firm believers in fate and that seems to take all the "pep" out of them. Many people learn to read because they are urged from without, no urge from

within makes them want to be enlightened for there is no goal ahead. Many students went to school, for instance, because some one provided them the money, and now they do not know what to do with their learning.

Such a goal is a valuable step in the growth of personality. The parents must have a hope and a plan for the child and get it into the child's thinking. To achieve this the home must be built on Christ. Daily home worship to be valuable, must be personal and help each member to grow to be a strong useful personality in Christ. But it needs to be short; varied from day to day; and led by different members of the family. Children of all ages should have an active part in suggesting names mentioned in prayer. Asking the Heavenly Father to help each one in his own particular fault, problem, or difficulty is also appreciated by the children.

There are some religious truths which are so fundamental that they must be entirely taken for granted in the atmosphere of the home. Some of the most valuable of these truths are:—There is a God. God loves us all. God sees us all, and all we do. God cares for us all both day and night. He is unhappy when we speak ugly or unkind words. He is sad when we are untruthful. He is happy when we are truthful. We must do right because it is right. We must be loving and helpful. Suffering and fear come from doing wrong: peace and joy come from doing right. Bible and other stories, as will make clear these fundamental truths, can be told the children.

Such an organized orderly home as here presented also needs its times of play and merriment when all the family join in the fun. Since the subject of home merriment had been discussed in this group in a summer retreat we made this period a demonstration of games, riddles and songs. Truthfulness, fairness, being a sport even when losing and co-operation are all teachings to be brought to the forefront in games. This period was enjoyed by all.

Much interest was manifested in the week of meetings and a desire is being nurtured in the hearts of the villagers for better homes. The Five Year Movement song and the home song of the N.C.C. were sung every day.

NETTIE MABELLE SENGEL.

"THE FUTURE OF CHRISTIANITY IN CHINA"

Under this title in straight-forward terms Mr. Lo Ch'uan-Fang, in the *China Critic* of January 8, 1931, discusses those aspects of Christianity which create difficulty and uncertainty for his fellow intelligentsia and those which, if duly magnified, will insure the future loyalty of Chinese to its principles and, in particular, to Jesus. Though he is frankly critical nevertheless he is sympathetic and makes it evident that he is personally loyal to its principles and its central personality. This is natural in view of the fact that he is a second-generation Christian, a graduate of Boone University and Yenching School of Religion and a member of the Chung Hua Sheng Kung Hui. He is now studying in the Pacific School of Religion, California. "A revival of religious faith among Christian youth is a hopeless dream," he declares, "if the content of the Christian message" remains what it is—"a system of antiquated doctrine." Furthermore, while the "anti-Christian movement has apparently ceased to function in any spectacular way" nevertheless Christianity is still challenged to transvaluate some of its accepted values.

He passes on many questions anent Christian doctrines now current. The "perplexities" of Chinese Christians, "are enhanced," he continues, "by the difficulty of differentiating between the essentials and non-essentials of Christianity." This difficulty centers in its "fundamental beliefs," "dogmas" and its Christology. Undoubtedly it is here that thoughtful Chinese are finding their greatest difficulties with Christian thought. The Church has, so he feels, "taught its sons and daughters to believe unbelievable things." Everyone should read the article to note what these "unbelievable things" are. Space forbids reproducing them *in extenso*. Mr. Lo's article shows that many Chinese are, like himself, facing for the first time these differences between their inherited ideals and Christianity but have not yet come to the point of either interpreting them anew or substituting other ideas for them. That is, of course, a necessary step in the development of their own consciousness anent Christian ideas.

In addition to the perplexity created by these Christian dogmas Christianity "is condemned as a way of escape from the realities of life." It is, in short, too other-worldly! "The spirit of devotion to science and of genuine interest in life" explain largely the "hostility and indifference of modern youth to Christianity." "Mankind," he says elsewhere, "demands the satisfaction of its present needs—material, social, as well as spiritual." This is not to say that "material goods are intrinsically valuable." This conjunction of spiritual and material welfare, however, is one frequently emphasised by Chinese writers. Mr. Lo recognizes that Christians have done much to promote material and physical welfare. "The Church has worked for the satisfaction of material needs." And in the "actualization of these things, she has demonstrated the reality of the life of the spirit." She is "herself the embodiment of the spirit that works for righteousness and truth."

But Christianity he deems to be an "adventure" the validity of which must be proclaimed. He infers, furthermore, that by continued and greater effort along the line of demonstrating the spirit through the promotion of material welfare the "reassurance of Christian faith" will be made possible. But Christian loyalty must pass from the "established creed" or "denominational church" to loyalty to the religion of Jesus, loyalty to the inner spirit of Christianity; and, finally, loyalty to the Universal Community. This "Universal Community," which seems to correlate with Confucius' "Universal Commonwealth," is a "higher fellowship than any denominational church." "The emphasis on the religion about Jesus should be shifted to the religion which he lived and taught." "Let the Church present not a system of doctrines about Jesus, but the man himself." The various churches should learn, also, "cooperation for a common purpose." "Denominationalism must be subordinated to church unity." Thus "the future triumph of Christianity will not be a triumph of any Christian organization as such, but the triumph of Christian principles." Churches will, however, persist as they are "indispensable for the realization of spiritual values."

Work and Workers

Catholic Missionaries Captured.

—Under date of November 17, 1930 *Fides Service* reported forty-five missionaries, one bishop, twenty-four priests and twenty sisters, in captivity to bandits—the largest figure on record. The release of thirteen missionaries as reported under date of December 4, 1930 reduced the number in captivity to thirty-two.

Wool-Weaving Project.—At

Chin Chow, Shansi, the workers connected with the Church of the Brethren Mission started sometime since a wool-weaving project to help increase the economic strength of Christians. The third piece of all-wool cloth has come off the loom and the web for the fourth is in it. The biggest problem was found to be that of carding the wool. They finally made their own carder because they could not get away to buy one.

Missionaries Escape from Captivity.—The Rev. E. Fischle and

Rev. E. Walter, members of the Basel Mission, were captured in August, 1929. For fifteen months they were in captivity being closely confined all the time. They were often chained together by the neck and feet. On December 10, a middleman bought over two of their guards who allowed them to escape during the absence of the third guard. They arrived in Hongkong near the middle of December, 1930, in a very weak condition.

Lectures on Current Problems.—

Professor Lautenschlager of Shantung Christian University (Cheeloo) recently lectured on such subjects as capitalism, socialism, communism, industrial democracy, im-

perialism, internationalism and pacifism to schools in Chefoo, Tsingtao and Kiaochow. Eleven schools were visited of which one was a primary school, one a Bible school and nine middle schools. One school, that of the Weimar Mission in Tsingtao, is so crowded that the students had to stand for an hour to listen to a lecture. All the schools visited have a good attendance and showed a fine spirit.

Results of Five Year Movement.

—From Liaoyang, Manchuria, comes encouraging report of the Five Year Movement. Rev. J. W. Findley, states that in his circuit some five hundred inquirers have been registered since the beginning of the Movement about eighteen months ago. On a recent Sunday sixty-six adults were baptized in the city church of Liaoyang. For this congregation that means 118 baptized in one year. Other congregations also show increases. In both this circuit and the neighboring one more have been added to the church this year than in any one of the previous twenty years.

Shanghai College Goes Forward.

—In enrollment this college has broken all its previous records. Including the Yangtzepoo Social Center it has a total of 1,827 students. A large number of applicants were perforce turned away. New buildings for the Social Center have been completed. For these more than \$10,000 was raised, laborers also making generous contributions thereto. Plans are on foot to raise \$50,000 for the Downtown School of Commerce. \$40,000 is also to be raised for a men's dormitory. The institution has about five hundred alumni scattered over China. These

are also helping raise money for the institution.

Chinese Student Goodwill Tour to Japan.—Under the auspices of the China branch of the Fellowship of Reconciliation a goodwill tour to Japan is being arranged. The tour is primarily for students. It is hoped to raise a fund of \$1,500 to be used in partially defraying the expenses of some of those who go on the tour. Up to date of publication \$185 has been contributed towards this tour. Some six Y.W.C.A. and Y.M.C.A. secretaries and college professors have expressed a wish to join the students and have offered to pay their own way. The group will spend three weeks in Japan visiting, among other places, Dr. Tagawa's settlements in Osaka and Tokyo. The trip may include Manchuria and Korea. The tour to Japan alone will cost about \$200. It is interesting to note the eagerness with which such a proposal is accepted.

Ginling (Girl's) College Notes.—

For the present year the enrollment of Ginling College, Nanking, is 179 the largest for any year in its history. Eighty-three percent of the students come from mission schools and seventy-two percent are Christians. They represent eleven provinces. Of the seventeen who graduated in June eight are teaching in mission middle schools, four in government schools, two are married and three are still studying. Thirty also graduated from a one-year special course in health and physical education. All these went into teaching their specialty. Twenty more could have been placed, such is the present interest in physical education. The occupational distribution of the one hundred and sixty Alumnae of Ginling is as follows:—doctors 3%: advanced study 11%: social work

11%: married 20%: principals and deans 12%: teachers 43%. The registration of this institution with the Government is now completed.

Self-Support and Rural Churches.—Professor J. Lossing Buck of Nanking University recently presented the following facts anent the self-support of rural churches.

ESTIMATED ANNUAL COSTS OF A LOCAL CHURCH ORGANIZATION.

1. With Church building donated and with low salaried pastor.

Church building and equipment repairs (2.5% of \$2,000) ..	\$ 50.00
Pastor=\$30.00 a month ..	360.00
Pastor's residence \$10.00 a month	120.00
Light, cleaning, etc.	60.00
Total ..	\$590.00

2. With funds borrowed for church building and with fairly well-paid pastor.

Interest 8% for 20 years on \$2,000.00 building ..	\$ 84.00
Yearly refund on \$2,000.00 building and equipment ..	100.00
Church building and equipment repairs (2.5% of \$2,000) ..	50.00
Pastor's salary at \$50.00 a month	600.00
Pastor's residence at \$15.00 a month	180.00
Light, cleaning, etc.	60.00
	\$1,074.00

SIZE OF CHURCH MEMBERSHIP REQUIRED FOR SELF-SUPPORTING CHURCH.

Contribution per member	Number of members when annual expenses are	
	1.	2.
	\$590.00	\$1,074.00
\$2.18 (1)	271	493
\$3.65 (2)	162	295

(1) Average for 139 farm families. Chinese Farm Economy, J. Lossing Buck, The Commercial Press, Shanghai. Page 410.

(2) The highest contribution for any locality.

Improvement in Christian Schools.—The China Christian Education Association recently reported on the present condition of Christian schools as follows. "This year, for the first time since the disturbances began, the school enrollments are universally high. Colleges, middle schools and primary schools are filled to the utmost capacity. Institutions have the highest enrollments in their history, and some of these have turned away many applicants. One primary school in a government center feared lest it might not be allowed to open, for the registration was not quite complete. However, they obeyed the law in transferring the authority from missionaries to Chinese Christians, and were ready to comply with the regulations. Religion was taught before school hours in classes and by a short worship service. It was taught all through the day by the example of the teachers. Children crowded into the building the first day. "We want them to attend a Christian school," the parents insisted. The local officials were friendly, and the school has continued, with all of the children attending religious instruction and chapel. Every one is happy over arrangements. Similar occurrences have taken place in a number of centers. Other cities have not been so fortunate. Schools have been closed and broken up. But, perhaps in the majority of places, the year ahead looks bright. Tens of thousands of children are in Christian schools.

Crisis of Christian Missions.—"Abounding Opportunities", the 1929-30 report of the Religious Tract Society (Hankow) contains some interesting comments on the situation now confronting Christian workers. These are quoted as follows:—"The work of Christian Missions is facing a crisis in that

it is not sufficiently mobile to cope with these new problems. It has concentrated too much on the **development** of all forms of Christian activity in the centers where the population was dense and the need apparent in the earliest days, and has failed to take the trek with the migrants to the newly-developed areas Recent investigations have shown that Sun-worship and Animism in the form of stone-worship have a wider range than has been believed, and these more primitive forms of religious thought still need to be challenged with the message of the Sun of Righteousness, in Whom all things consist Several cases have come to light in Hankow where little children have been killed by parents on the advice of these charlatans (Taoists) in order to avert the wrath of the gods. . . . The Buddhist religion has accepted the challenge of the age and is making efforts to purify its practices It is evident that any wholesale suppression of Buddhism is no longer contemplated and that there is a great determination among the Buddhist laity to place a reformed Buddhism before the people of China as the one religious faith suitable to their needs This challenge has to be faced. It becomes increasingly clear that the final struggle in China will be between Buddha and Christ, because the forces which disintegrate morality and so place Confucianism in a hopeless position, and the forces which enlighten the mind and so bring Taoism into ridicule and disgrace, are not the forces which can overthrow the spiritual appeal of a reformed Buddhism."

"The Chinese Government and Mission Schools."—This is the title of an article by Roland Allen in *World Dominion*, January, 1931. It is, in general, somewhat critical

of recent Christian attempts to bring the Chinese Government to a more liberal attitude towards Christian schools. It implies that the recent petition to the Government used certain "periphrases" which "concealed" the fact that when speaking of "church schools" it really meant "mission" schools. "The Government used no such idiom. Its answer concerned 'your' churches and 'your' schools, and by 'your' the Government meant 'mission.' The schools, apart from mere words, are in fact mission schools, and the Government objects to their being used as centres of propaganda." He likewise criticises the statement of the purpose of Christian schools stated in the petition as that of "conducting schools . . . to nurture Christ-like personality to serve society and state." Does this term "Christ-like personality," Mr. Allen asks, "mean anything more than moral and altruistic?" "Missionary educators," he says elsewhere, "speak not so much of the conversion of their pupils as of influencing them to live what they call a 'Christ-like' life by giving them high ideals of charity, and training them to become good citizens without necessarily becoming Christians." This, he insists, is not Christian education: "on the contrary Christian education is education in Christ, not merely moral, or even religious education given by Christians, nor education given under what we call Christian influences. We have insisted that Christian education is education 'in Christ,' and can only be given to Christians." Mr. Allen implies, therefore, that Christian education should be confined to the emphasis noted above though he says nothing about what should be done with the present educational system as affected thereby.

Evangelistic Outlook in Fukien.

—Physically and politically Christian workers are still beset by bandits—not a few preachers have been killed and not a few churches burned. Young missionaries and families are, of course, driven from the country field. All this is a great loss. When devoted women cannot carry the gospel into the homes, for instance, it cripples the work. These difficulties are all too well known by every one who knows China intimately. But in the experience and opinion of our correspondent there was never a time when the Christian message found as ready acceptance as today. The people have suffered sad disillusionment. Their high hopes of a speedy realization of economic and political utopia through the nationalist revolution have been shattered. Out of the civil war the church has come as the one agency of mercy, uplift, steadfastness and consistency. In spite of all her detractors her light shines in the inky darkness. Persecution has again but exalted and emphasized her patience, purity and glory in the followers of Christ. A young Chinese preacher who came back from a tour of two weeks through country villages said, "The opportunities presented us for preaching are better than I have ever known. Old attitudes of subservience and of self-seeking are gone. The people are seeking the Gospel for its own sake." During the past the most striking example of this new attitude was when a group of four government school teachers asked for baptism in the local church and at 8 o'clock Tuesday morning brought with them a group of their older students to witness their examination for church membership and baptism. In the church school, also, the boys and girls are asking for baptism as they have not for a

long time and are taking the step seriously and intelligently. The work is entering a new era. A new psychic atmosphere is abroad.

Future of Educational Missionaries.—At the General Mission Meeting of the Shantung Mission of the Presbyterian Church in the U. S. A., Dr. J. J. Heeren of Shantung Christian University gave an address on "The Place of the Educational Missionary in the Future." A few of the most significant statements therein are herewith passed on. To Christian education the revolution has done two things. (1) Missionaries have lost administrative control. (2) The successful educational missionary of the future must be quite different from his predecessors. The 1921-1922 report of the Educational Commission "was an important factor in steeling the determination of the Chinese to get control of the whole educational system before it was too late." Missionary educators must get a new vision of their task. "Our American conception," he says, "of leadership is a man who serves on committees, the more committees he is on, the greater the leader." But now the "educational missionary who cannot keep his hands off administration and cannot settle down to real, solid teaching and research, as opportunity offers, had better put the Pacific Ocean between him and China." "The real educator, the real scholar is still wanted." Furthermore institutions must learn to put the teacher above the administrator. "One of the unfortunate things in the schools of China is the tendency on the part of the administrators to consider themselves superior to the teachers." Both the teachers and their students must be "foot-noters" not "head-liners." This research teacher is the first

kind of future educational missionary. The second kind is the teacher of languages. This position also offers a permanent opening to missionary educators. Teachers of western music will also be required. "Let us not forget that the Chinese recognize a good teacher when they come across him." "We must," Dr. Heeren adds, "always remember that we are educational upstarts compared with the Chinese." Yet there is a future "for the non-administrative, scholarly, competent Christian missionary educator."

"The American Returned Students of China."—This is the title of an informing article in *Pacific Affairs*, January, 1931. It is based on a questionnaire concerning 238 such returned students, one of whom went to America in 1847. At present there are over 1,263 Chinese students in America and probably between 4,500 to 6,000 American returned students in China. "The influence (of these students) has been increasing. The educational field became their first sphere of influence. Consequently, the schools in China are today profoundly rooted in American pedagogy, curriculum and philosophy of education. With the development of the Nationalist Movement, American returned students began to occupy important positions in politics, especially since 1926." It was on the occasion of the establishment of the Chinese Republic in 1911 that this ascendancy of American returned students began. Furthermore "the influence of American ideals, methods and habits (reach) out into many phases of China's national life, and in some fields play a dominating role." Before going to America for education, almost without exception, the students had taken preparatory work in China

in schools where there were American teachers. The largest number went from St. John's University, Shanghai, Tsing Hua College, Peiping, and Peiyang University, Tientsin. Chinese students at present are in 186 American schools, colleges and universities located in thirty-seven states. Some of these returned students have achieved outstanding careers. At times these American returned students show to a marked degree the influence of American culture and ideals. These do not, naturally, always fit into China's cultural ideals. "For instance, traditional Chinese education emphasizes self-control and the philosophical attitude towards life, while American education develops self-expression and practical usefulness." Just how far this interchange of educational experience has been beneficial either to the students or to China the writer of the article, Mr. Chin Meng, does not feel able to say. Two results are, however, noted. (1) "China's appreciation of American culture and her good will towards America." (2) American thought has played and is playing a significant part in the "cultural transformation of China." "American thought constitutes the most vigorous and irritating ingredient in China because it is the least colored by the traditions of the old world."

Experimental Rural Service Station.—In September, 1928, the Soochow Y. M. C. A. started a Rural Service Station at Weiting near that city. Twenty-two small villages with a population of 2500 was accepted as the field of work. An old temple, centrally located, was offered and accepted as a community house. Close personal friendship, helping the farmers help themselves, and effort to promote every phase of their life

were the guiding principles of this venture. Its main projects are character building, the impartation of useful knowledge, health work, a public cemetery, opposition to social evils, self-development and service groups, improvement of local self-government and the starting of a new industry to use up wasted idle time. This, after considerable study and thought, took the following form. "Cut silk" is an ancient industry of the farmers in a village west of Soochow. It is hand work of the highest order. The imperial robes for centuries were largely made by people highly skilled in this art. The finished product is very fascinating and highly prized. The process of weaving "cut silk" is very simple and the initial capital required is less than \$10. With \$1 worth of material one can produce about \$10 worth of finished goods, so it is largely the selling of painstaking labor. It ought to be a very profitable business but, unfortunately on account of the lack of any intelligent assistance from outside, it has practically died off. Realising the enormous possibility in this industry it was determined to revive it. After careful study and improvement for half a year, this enterprise was formally introduced to the farmers of Weiting on July 1, 1930, with an initial class of one dozen young people to learn the trade. They learned rapidly and soon earned money. Progressing at this rate for half a year, they would probably be able to earn \$1 a day, which is about three times the normal wage in the villages. With such a successful first class of "cut silk" students, the work was sure of a rush for enrollment into the second class. It is expected that in a year practically all the young people in the villages will learn "cut silk" and at least triple their in-

come. In developing the farmers' own economic resources this way they expect to solve the problem of local financial support. According to a rough estimate in one or two more years the Weiting work will practically be able to take care of itself financially.

BIRTH

At Canton, December 30, 1930, to Mr. R. P. Montgomery and Dr. Hoi-poh Ue Montgomery, (Independent) a son.

Notes on Contributors

Father PASCAL M. D'ELIA is a member of the Society of Jesus. He resides at Siccawei, Shanghai. He is the author of the "Triple Demism" a study of Sun Yat-sen's ideas, which has been much appreciated.

Dr. Y. Y. TSU was formerly on the staff of St. John's University, Shanghai. He is now Director of Religious Activities in Peking Union Medical College.

Rev. E. R. HUGHES is a member of the London Missionary Society. He arrived in China in 1911. He is now on the staff of the National Committee of Y.M.C.A.'s in China engaged in literary work.

Miss EMMA HORNING, M.A., is a member of the Church of the Brethren Mission located in Ping Ting Chou, Shansi. She arrived in China in 1908.

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